

# REFORMED CHURCH MESSENGER

*Make Independence Day a Day of Prayer  
for a Christian Country!*

## *Set for a Sign*

God endowed and set our country for a sign to testify the worth of men and the hope there is for man. It is not our national prosperity, great as it is, that is the appropriate theme of our most joyful congratulations, but it is our success in demonstrating that men are equal as God's children, which affords a prophecy of better things for the race.

—Leonard Bacon, D.D.

## *The Essence of Democracy*

Our fathers found that the divine ordinance of government was adjustable on principles of common reason to the actual condition of a people, and always had for its objects, in the benevolent councils of the Divine wisdom, the happiness, expansion, security and elevation of society, and the redemption of man. They sought in vain for any title of authority of man over man, except of superior capacity and higher morality.

—Hon. Wm. M. Evarts.

## *The Secret*

I met God in the morning,  
When my day was at its best,  
And His presence came like sunrise,  
Like a glory in my breast.

All day long the Presence lingered,  
All day long He stayed with me,  
And we sailed in perfect calmness  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a peace and rest.

Then I thought of other mornings,  
With a keen remorse of mind,  
When I too had loosed the moorings  
With the Presence left behind.

So I think I know the secret,  
Learned from many a troubled way:  
You must seek Him in the morning,  
If you want Him through the day!

—Ralph Cushman.



THE CLASS OF 1930  
BOWLING GREEN ACADEMY  
KENTUCKY

*First Row (left to right):* Lucile Beard, Genevieve Austin (Salutatorian), Robert Crabtree, Ruby Dawson (Valedictorian).

*Second Row:* Pocahuntas Davis, Nannie Bell Hicks, Sarah Pearson, Nellie McReynolds, Frances Williams.

(See the interesting letter from Mrs. Hattie M. Wolfe in this issue.)

PHILADELPHIA, JULY 3, 1930



## ONE BOOK A WEEK

### THE ANGLO-CATHOLIC MOVEMENT

The resignation on June 8 of Dr. Selden P. Delaney, from the Protestant Episcopal Church of St. Mary, the Virgin, New York, to enter the Roman Catholic Church, raises the question again as to whether the Anglo-Catholic movement leads logically to Rome, for Dr. Delaney has been for several years one of the outstanding leaders in the Catholic movement inside the Protestant Episcopal Church. At any rate, the Anglo-Catholic movement is taking on more and more importance as it grows—and it is growing rapidly—in the Anglican communion. For those who wish to know the whole history of the movement, its successes and failures, just what it stands for and whither it is pointing, a remarkably full and interesting account is now available: "A Century of Anglo-Catholicism" by Herbert Leslie Stewart. (The Oxford University Press, New York.) The author is the Professor of Philosophy in Dalhousie University, Halifax, N. S. Prof. Stewart is a Presbyterian and this lends interest to the book, for one cannot accuse the author of pleading a case. As a matter of fact, it is both sympathetic and critical and, as I have made a rather thorough study of the movement myself, I think I may justly say that it is a very fair and accurate statement of the whole situation.

Professor Stewart does not exaggerate when he says in his Preface that "the Anglo-Catholics have practically captured the machine of the establishment. Most of the theological colleges are in their hands, so that with them rests the training of the bulk of the clergy. Church assemblies, too, and diocesan conferences, are dominated by the voice once contemptuously dismissed as that of 'The Oxford Malignants.' Anglo-Catholic doctrine and ritual are in full efflorescence throughout most of the parishes within the ecclesiastical Province of Canterbury. Anglo-Catholic dignitaries hold the strategic points of vantage all over the Province of

York. . . . Condemned or sanctioned, the Movement is now admittedly beyond all stopping. What seemed chimerical a hundred years ago seems irresistible today." This being true, as it is, the Movement is one the Church has got to reckon with.

Prof. Stewart first discusses what Anglo-Catholicism means. He recognizes that there is some division of opinion among the members of the group, but that all would consider the following as distinctive Anglo-Catholic beliefs, first: "that Jesus Christ founded not merely a faith, but a living and witness-bearing institution, with assurance that it would be guided into all truth; secondly, that He enjoined symbolic worship by Sacraments as the channel of 'covenantal' grace; thirdly, that it is thus contrary to His will and a source of manifold error for men to depend either on individual illumination and reasoning or on isolated scrutiny of the Bible, rather than the continuous witness of the Church reaching back to the message of those who accompanied with the Lord."

In two chapters, Prof. Stewart deals with the provocatives of the Catholic Movement in the Anglican Church. Chief among these was an ineffective Protestantism, running off into Deism, rationalism, radicalism and all sort of vagaries, cold and hard in its nature, and with sectarianism as its logical result. Along with Protestantism, the Continental Scepticism that had come over into England. Along with all this, the formalism of the Established Church, the attitude toward the Church, the lack of devoutness in the clergy and with no disposition to take their priestly function seriously; decay of belief in a doctrine of the Church that made it the authoritative voice of Christ—all these things entered into the sudden outburst of Keble, Newman, Fronde, Pusey and the rest.

Two chapters are devoted to Keble and Newman and their associates and to the "Traets." The movement might be said to have begun with Keble's famous sermon on "National Apostasy," one hundred years ago (July 14, 1833, at Oxford). This sermon attracted much attention, but it was Newman's first Tract that spread the fire. (This tract of a few hundred words still remains one of the most arresting pieces

of writing in the English language.) The tracts went on—most of them written by Newman—but others contributed. Pusey wrote LXVII on Baptism, one of the longest. Tract number XC remains the most famous one and it stirred England to the depths. Meantime, Newman was preaching the great sermons at Oxford and not only were they listened to by awestruck crowds but their words winged their way into the remotest hamlets. These historical chapters are followed by an examination of James Anthony Fronde's contemporary criticism of the movement.

Chapters VII and VIII are also historical, tracing the movement from "Traets for the Times," to "Lux Mundi" through the "Essays and Reviews" to "Essays Catholic and Critical." Here one has a concise and remarkably interesting picture of the development of one phase of religious thought down to our own times. It is worth noting that the Anglo-Catholic group has always been among the first to assimilate the new knowledge thrown upon the Bible by the Higher Criticism, and adjust religious thinking to science. Of course, if the Church is the authority in religion and the Spirit of all Truth abides in Her, one need not be greatly disturbed about views of the Bible. It is as easy to hold the critical views as the views of the Fundamentalists.

There is a chapter on "The Latest Assault of Anglo-Catholicism: Dean Inge," two on the recent attempt at Prayer-Book Revision and the attitude of the Catholic party toward it, and one very valuable chapter on the "Gains and Losses through the Anglo-Catholic Movement." I wish there were space for an extended summary of this chapter. Perhaps the chief gain has been the exaltation of the Church to its original position as the authoritative voice of Christ in the world. But there have been many minor gains—the emphasis upon worship, the re-establishment of the ancient and beautiful rituals of the Church, the emphasis upon the corporate life of the faithful, the communion of saints—those here, those in heaven—the roused zeal for missions, both at home and abroad, the presence of Christ in His Church.

Frederick Lynch.

### URSINUS COMMENCEMENT

The exercises and festivities incident to the 60th annual commencement brought large numbers of alumni and interested friends to Collegeville. Friday, June 6, was featured by the class day exercises, the meeting and dinner of the Ursinus Woman's Club and the Junior Oratorical Contest. In the first of these events the senior class entertained their friends by reviewing many incidents of their 4 years in college and by giving expression to their hopes and expectations for the future of the members of the class. The Woman's Club had an enthusiastic meeting in which they took account of the achievements of the year. They were able with former accumulations to turn into the building fund of the Woman's building the sum of \$5,000. The officers of this club are Florence A. Brooks, president; Josephine Xander Sheeder, vice-president; Aurelia A. English, secretary, and Mrs. G. L. Omwake, treasurer. The Junior Oratorical contest was replete with interest. The contestants were John Bethke Lentz, to whom was awarded the Hunsicker prize; Harry Andrew Maurer, who received the Meminger prize; Melvin Hampton Dillon, Kenneth Neal Alexander, Blair Walter Egge and John Andrew Kauffroth. The judges of the contest were Judge J. Barnett Holland, Rev. John Baer Stoudt, D.D., and Superintendent F. Herman Fritz.

The Board of Directors in a largely attended meeting on Saturday reviewed the

affairs of the College and gave careful consideration to the business on hand. The treasurer's report showed that the gifts of the past year totaled more than \$300,000. The munificent gift of Cyrus H. K. Curtis amounting to \$240,000 is a part of the new science building. The Board voted that the bequest of \$50,000 from the late Henry M. Housekeeper should be placed in the permanent endowment fund of the College. During the year the Directors of the College contributed more than \$4,000 used for improvements in the college kitchen. Committees are now at work to complete the funds for the erection of the Science building and the Women's building. Several members of the faculty have resigned and the Board has taken steps to fill their places. Dr. William W. Jordan, for the past 9 years professor of the English Bible, having reached the retirement age, was made professor emeritus. A special committee was appointed to study the field and bring in a report with reference to a successor of the late Dr. Isenberg, vice-president. The Committee on Theological Seminary was directed to give its attention to the study of some question concerning the interests of the College in Central Theological Seminary. The Board adopted a resolution tendering congratulations to the Franklin Institute on its enlarged program and commended to all alumni and friends of Ursinus the cause of the Benjamin Franklin Memorial. The members of the Board agreed to make up

a fund to be presented to this memorial as a contribution from the College.

The meeting of the Alumni Association drew a large number of the graduates of the College. The special committee appointed to investigate the matter of an alumni secretary and an alumni quarterly made an extended study of the subject and presented an illuminating report. The committee was continued and was directed to report its findings to the Board of Directors. Out of this it is expected will come a distinct forward step in the organization, efficiency and interest of the alumni body. The officers of the association for the coming year are: president, Dr. Ralph L. Johnson; vice-president, Miss Helen M. Ferree; secretary-treasurer, Dr. Calvin D. Yost; Historian, Rev. Carl G. Petri. Following the alumni meeting came the annual alumni dinner, and the attendance taxed the capacity of the dining room. Rev. John Lentz, the retiring president, presided. Addresses were made by Dr. Edward L. Bromer, Mrs. Bertha Shippe Miller and Rev. Charles F. Deininger. The dinner was followed by the president's reception in the Memorial Library.

The baccalaureate sermon on Sunday morning was preached by Dr. Charles S. MacFarland, of New York. A large audience greeted the preacher and the hearers were rewarded by a sermon rich in content and pleasing in form of presentation. The preacher took as his subject "Culture

(Continued on page 23)



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## EDITORIAL

### THE EDITOR WRITES FROM CANADA

When the writer awoke this (Monday) morning and raised the window-shade of his berth, he saw the Union Jacks flying in the breeze and realized he had crossed the border-line into Canada. This fact was further emphasized a few minutes later when customs officials asked for the questionnaire he had painstakingly filled out and then made a cursory examination of the contents of his baggage. We have had no spite-fences between the United States and Canada, bristling with fortifications and high-powered guns, but nevertheless there are these little reminders that we are now in a part of the far-flung British Empire, subject to the laws of a nation different from our own. Very much alike in many ways are the people of these two countries, bound to one another by many ties which, it seems, should make them devoted and unfailing friends. And yet just now the trainman delivers to us the *Toronto Globe*, one of Canada's greatest newspapers, and one soon discovers in its pages a few intimations that are, to say the least, a bit disquieting. True, this paper contains the information that *the total merchandise trade between the two nations is greater than between any other two countries in the world*; investments of U. S. capital in Canada are double those in any other country and Canada is credited with almost a billion dollars investments in the United States. It is also noted that the per capita wealth of these two friendly countries as usually computed is the highest in the world, and in 1929 United States visitors to Canada spent about \$289,000,000, while Canadians spent about \$91,000,000 in the U. S. Every material interest, as well as social and spiritual considerations, appears to call for an understanding and whole-hearted friendship.

But here is an editorial which shows some resentment at the attitude of a larger-sized neighbor. It calls for the diverting of trade in the things Canada must import from "countries with hostile tariffs to Great Britain." Trade should be expanded where it is welcomed. "Is it possible to hope for increased sales in territory like the U. S., where the door is closed tighter every time the tariff question is considered?" "Uncle Sam's method obliges us to turn to markets without hostile tariffs, by inviting freer trade both ways with British countries. Canada is thus enabled to protect consumers by bringing necessary imports from

countries which want to trade with the Dominion on fair terms and are willing to buy as they are ready to sell. Is it preferable to try to sell where the products are acceptable and where the market is becoming constantly bigger, rather than where they are not wanted and are being squeezed out as rapidly as they gain a foothold?" Obviously, this question of tariffs has serious social and ethical implications. Any walls erected between nations may, alas, become spite-fences.

Again, in discussing the purported attempt of a high official in Ontario to get rid of a faithful member of Parliament from Toronto by the use of political chicanery, the *Globe* says trenchantly: "This clash between the Machine and the Man is an alarming indication of a trend toward things which bring discredit—and worse—upon political activities. *The British way is better than the United States method. Why not try to keep politics decent in Canada?* Why not deal with records and issues? Why not determine to eliminate the manipulators, the manoeuvrers, the machinists and the wire-pullers? Why not let the electors, in convention and at the polls have their rightful, free, untrammelled say? Why undertake to settle their affairs for them behind a piano box?" This, forsooth, is our Republic held up as a striking example of "how not to do it" in politics. As a Philadelphian, we hesitate to issue a categorical denial. We refuse to believe that political manipulation is confined to one country. But even as we write this rather cheap retort, we realize that it does not excuse us for our failure to set a better example among the nations.

As we are ruminating on this matter, we see a note which indicates that even England, the Mother Country, might profitably cultivate a more wide-spread knowledge of Canadian conditions. Here it is: "The visit to the Old Country of a section of the Royal Canadian Mounted Police has given the English press an opportunity to draw on its imagination. The 'Mounties' skill in horsemanship is attributed to 'their many varied experiences tussling with red Indians in the backwoods and with recalcitrant Esquimaux in the polar regions.' No one will get more enjoyment out of these stories than the present-day members of a famous police organization, some of whom probably never saw either Esquimaux or Indians."

And now we have arrived in beautiful, busy Toronto—



a city claiming a population of 800,000, capital of the Province of Ontario, and which lists among its marks of distinction such varying assets as these: automobile centre of Canada, "best lighted city in America," focal point of two largest railway systems in the world, two of the largest department stores on earth, 69 parks and 40 playgrounds, covers area of 40 square miles, total resources of banks represented exceed \$2,600,000,000, with 64 per cent of the people owning their homes, 560 miles of streets, largest public recreation grounds in the world, with miles and miles of beautiful beaches, and elaborate waterfront boulevard development—in short, a city of temperate, uniform climate and the "finest street railway system on the continent." Our previous visit to Toronto was taken over 20 years ago, and we have not as yet had the chance to verify all these claims. But we are quite willing to believe a lot of good things about Toronto and its people. It is a city of large and prosperous Churches and the delegates to the great Convention of the International Council of Religious Education will feel at home here.

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### LEST WE FORGET!

When the 56 men, tried and true, signed the document known as the Declaration of Independence, they did so conscious of the fact that failure meant, for each one of them, death. With the placing of their signatures to that State document the birth of a new nation was announced, a new form of Government was begun and a new freedom was offered to the individual citizen.

It is safe to say that no political undertaking like unto it, no political paper in all history has had an equal influence or so universal effect. Its advent carried along with it a wave of democracy and freedom that has swept over the nations of the earth like a mighty energizing power.

In former years there had been monarchy and slavery with the individual citizen lost in the uncounted masses. "Government of the people, by the people and for the people" was a thing unknown. With the Declaration of Independence and the Constitution of the United States—which soon followed—a transforming influence was felt among the nations of the earth. Democracy and liberty being assured for one nation, this new freedom became the common desire and heritage of the many nations.

The strong men, the sturdy men who laid the foundations of our Government were God-fearing men. Men who worked and worshipped as the children of one Father, whose fatherhood made all men brethren. The Temple of Liberty erected upon these sure foundations, was supported by three strong pillars, the Church, the Home and the School. The Sermon on the Mount gave the foundation stones upon which this Temple of Liberty stood.

During the 154 years that have intervened since the 4th day of July, 1776, we as a nation and, more so, we as individual citizens have managed to swing at times far to the offing, and the danger is that we may forget all about our Temple of Liberty, and become contented to live out in the open wilderness of License, which in modern language means, "Liberty to do as we please." Liberty means freedom under the law. License means freedom outside of the law. The true patriot is one who is ever loyal in his obedience to the law, and in recognizing the right of the law to look for and demand his obedience.

True patriotism makes a man not only love his country and if needs be die for it, but above all, true patriotism makes him ready and willing to *live for his country*. To live, so that by his life, by his citizenship he will help to make it a better country in which to live, and at the same time influence his fellow citizens to value the freedom which is theirs, as they live in honor and obedience before the law.

Lest we forget the history of the nations who forgot God and went down to ruin, it is highly important that a larger measure of what we may call "Patriotic Reverence" be cultivated and practiced by every American citizen. More than once it has been said that we as a nation are irreverent. We need to learn reverence for the names and for the shrines of the patriots who gave their lives for our nation

in days of peace as well as in times of war. Reverence for our flag. Reverence for our laws. Reverence for the tombs of Washington, Lincoln, the Unknown Soldier and other patriots should be so marked, that every man, woman or child standing before these sacred shrines, would be at once impressed by a prevailing atmosphere of reverent silence, and thus teach patriotic reverence by example as well as by precept.

*Liberty, license, law.* These three! Liberty that finds its largest freedom under the law. License that always finds its greatest freedom outside of the law. Law, itself a schoolmaster, appointed by some supreme power, the purpose of which is always to insure the greatest of good and the largest freedom for all.

—A. M. S.

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### ALL AUTHORITY—OR NONE

"All authority hath been given unto Me in Heaven and on earth." What is our answer to this imperial and imperious claim of our Divine Lord and Master? It is the claim of *final authority*, from which there can be no appeal. If you did not fail, as we sincerely hope you did not, to read and re-read that great sermon by Dr. Jefferson in last week's MESSENGER, you cannot but feel more deeply than ever before how *unconditional* is the command of Christ. The only possible attitude for His followers is to *trust and obey*. "Ours but to do or die." Many, alas, who are ready to concede His absolute authority in Heaven begin to qualify their allegiance as soon as "the earth" is mentioned. We commend to you these wise words by Professor Chanter of Wesleyan University: "But earth—that is another matter. We look around at our world and see—well, what do we see? Think it over. There is the United States Senate. There is Chicago. There is a whole nation too thirsty to think straight on a noble experiment. There is the desirability of money and the desire of the eyes. And then we think of Jesus and His serene refusal to be led astray by all the confusion and the clamor of the world, and we remember what the world did to Him. Has He really power over it? Will His word finally prevail? Are sacrifice and love really the great words for this life as well as the next? Do we conquer this world by despising its scale of values? We are always meeting good men, or it would be wiser to say, men who would like to be good, who say that if we follow Jesus too closely we shall cut ourselves off from the world of men and so be unable to do them any good. I find some men in college who say that. They are willing, in other words, to admit that in the heavenly world the authority of Jesus is indeed paramount. But it will not carry in the world that now is.

"And of course this question of the authority of Jesus is fundamental in the consideration of the missionary commission. It is only because of a belief in His authority as final that there can be any whole-hearted acceptance of the great commission. The right of Jesus to command His disciples to go forth into all the world is based on His possession of authority. All power is given—*therefore*. If Jesus is only one of many teachers, it follows that He cannot rightfully issue any such command. All the world cannot be the kingdom of a teacher or a leader or a savior. It is only *the* Teacher, the Leader, the Saviour to whom every knee should bow. One of our great faults is our tendency to reduce Jesus to one of a class. This has all sorts of strange results. It means, for one thing, that we lose all chance of understanding Him. Of course we know that we cannot understand any great man altogether. We ought also to know that we can understand him in part only as we give up the attempt to understand him fully. Now these good but dull men who insist on understanding Jesus through and through end by understanding some pale caricature of Him. Only, a caricature of Jesus that is pale is evidently too much of a caricature to be at all valuable."

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### IN A SINGLE MAIL

It may be of interest to MESSENGER readers to note a few of the expressions of opinion which are typical of many



others which come to us. Here are a few excerpts taken from the letters in a single mail:

(1) All the way from California comes this word: "I am enclosing check for renewal of subscription. I love the MESSENGER. It is an excellent paper. It is like getting a letter from home, to me, for I come from near Mercersburg, which place has meant so much to the Reformed Church and all things pertaining to it."

(2) A good Christian mother reminds her preacher-son to renew her subscription to the MESSENGER and tells him that although she is 88, she is not as forgetful as he, and does not want the renewal of her subscription to her Church paper neglected!

(3) From York County, Pa., a life-long reader renews subscription but says: "I had thought of discontinuing but will try the MESSENGER one more year. Too much space is given to pageants and Church suppers. (Correspondents please note.) Besides, there is too much politics for a Church paper. (Editor please note.) Everyone is not a Prohibitionist nor are we all for disarmament."

(4) From Lancaster County, Pa.: "The articles in the MESSENGER are of such great worth to their readers one cannot help but say a few words in commendation. There are so many encouraging things said about the paper I think it would be well if all the remarks could be collected and mailed to the editor. Encouragement is, after all, our great booster." (And this, we are glad to say, came from a minister's wife. God bless the ministers' wives!)

(5) From a good Pittsburgh elder: "It is always a joy to read the dear old MESSENGER."

(6) One of our venerable readers in Somerset Classis writes at the age of 83 that he is trying to get other subscribers for his favorite Church paper, and says he has been reading the MESSENGER since the early 60's—which means almost 70 years—and he is evidently not tired of it yet! Surely a friend worth having.

It will be noted that in this particular mail the bouquets outnumber the brick-bats. We may as well confess that is not true of every mail. And sometimes we really learn a lot from friendly critics as well as from the commendations of co-workers.

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### SEVENTY TIMES SEVEN

Literally that means 490 times. Almost half a thousand times. How gracious we would be if we could do that! The rabbis said, forgive three times, punish the fourth. Peter thought he was most generous when he said, "seven times". The Saviour must have given him and the other disciples a severe jolt when He said, "I say not unto thee, until seven times; but until seventy times seven." After all, forgiveness is not a matter of bookkeeping, of figures or of numbers. It moves in a different realm; it comes down from above, not up from below. Jesus evidently intended to tell Peter that he must not set a limit upon the times he would practice this virtue. It is as if the Master had said, "Peter, be ready to forgive every time it is your privilege or duty to forgive. Remember your own shortcomings, remember that petition I taught you, 'Forgive us our debts as we forgive our debtors.'"

A late editorial in the MESSENGER referred to a suggestion that came to us from our London correspondent. Someone over there has suggested that there be a "Forgiveness Week". Why not? Why not add to our already crowded calendar? Why not a forgiveness day or hour every day or hour in every year? That would be something worthwhile. Life would be glorified and this old world would be transformed. Surely forgiveness is a flower that needs daily cultivation in life's garden! Speaking of forgiveness, Dr. Fosdick says, "It always means self-substitution. He who gives forgiveness gives himself. It is not easy." The first effort may be very difficult. It may require much self-forgetfulness, but it can be done. The second and third times will be easier. Seventy times seven will be so easy that you will wonder why you did not practice the habit long ago.

"That mercy I to others show,  
That mercy show to me."

—A. M. S.

### THE HOPE OF THE WORLD

One of our Philadelphia ministers, Dr. Robert B. Whyte, of the First Presbyterian Church, in stating his agreement with the frequently-expressed truism that "youth is certainly the hope of the world," added this vigorous reminder: "We must remember that youth does not mean the young in years. The hope of the world is in the middle-aged, who will go back to their dreams of youth for inspiration. What a transformation there would be in the Church if the money of the middle-aged could be harnessed to the dreams of youth!"

It is sadly true that some of those still young in years are no longer young in spirit. Blase, sophisticated, disillusioned, they have lost the zest for adventure and are looking backward instead of forward. Such folks are old before their time, and one cannot but pity them, for they have inevitably ceased to grow and are unconsciously undergoing a subtle degeneration of ideals and character. Our hope is, as Dr. Whyte says, in those who, in spite of the passing years, keep undimmed the buoyant dreams of youth. How much of the power today remains in the hands of those whom the world calls middle-aged or old. Many of our greatest preachers, teachers, scientists, philosophers, business and industrial leaders, statesmen, diplomatists, journalists, etc., are in this class. In the degree that they allow the years to rob them of the "dreams of youth," they become a liability to society; in the measure they hold on to those ideals which spur men on to forward-looking ministries for others, they remain our greatest asset.

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### IS BOOK INTEREST WANING?

A number of times during the past few years the MESSENGER has raised the question whether, with all our facilities for reading, and multiplied libraries, our numerous magazines and papers and the seemingly endless output of books, there is not as a matter of fact much less serious reading in our country than there was a generation or two ago. We called attention to the inroads made upon the reading habit by such modern inventions as the automobile, the moving picture and the radio, and quoted the librarian of the British Museum as saying that "the art of reading is dying out in Great Britain." If that is even approximately true among the British people, it is difficult to believe that the situation is any better among our hurrying people, whose lives are so cluttered up with things that ideas have quite a struggle to survive.

Personal inquiries by the Editor among many business and professional people certainly indicate that the situation is not very encouraging. However, we admit that whenever we have expressed such a judgment, some of our correspondents whose experience gives weight to their views have accused us of being unduly pessimistic in this matter. We take the liberty of quoting, therefore, a statement we have just noted from the *Frankfurter Zeitung*, published in Frankfurt-am-Main, which from a rather unexpected source gives added confirmation to the apprehensions we have endeavored to express. "It is hoped," says this influential German newspaper, "that the efforts put forth by publishers and dealers during the 'Book Week', just closed, will have the desired effect upon the (formerly) reading public. It is scarcely strange, however, if there should be a falling off in the sales of books, written at such cost of mind and body by the authors, whose cohorts, in any event, do not seem in the least diminished. 'Mutatis mutandis,' the old Romans used to say, so we must change our customs with the changing times, and there are so many distractions and interruptions in the unrest and excitement of modern life that it is next to impossible to find opportunity to read a book in peace. The one sanctuary remaining to the student was the railway carriage, but now even the most inveterate of ancient bookworms rides in a motor car, when he is travelling, and there is no longer even this last setting for his proclivities. Anyone who has tried it, knows how impossible it is to read in a motor car, and especially to read a book. But despite all these handicaps to the gentle art of reading, and the lures of radio and cinema, which we have not mentioned previously, it may be that in time



to come all the people of Germany will become great readers again, even of heavy and scientific books. We piously hope for such a return of national culture."

In this pious hope we will be wise to join. No nation can so poorly afford to allow the love of good reading to wane as a Republic.

\* \* \*

## The Parables of Safed the Sage

### THE PARABLE OF THE TELEPHONE

I have a friend who is a Famous Man, and he writeth Very Learned Books. And if I were to find any fault with his Books, it would be that they be Too Bookish, but I am not given to finding fault.

And he sate with me in my Study, and we were interrupted two or three times by the Telephone.

And he said, I wonder that thou canst work with a Telephone in thy Study; for it breaketh in upon thy Meditation, and smasheth up thy Trains of Thought.

And I said, It is sometimes an Annoyance, but otherwise a Convenience; and I should be very sorry not to have a Telephone.

And he said, I will not submit that my life shall be made a Series of Disconnected Impertinences.

And I said, Was not the life of the Lord Jesus such a series? For when He was weary and did flee to the desert

places for solitude, they would ring Him up. And as He was in the way to heal someone, He was subjected to the Disconnected Impertinence of a touch of His garment's hem.

And he said, Nevertheless, I will not dangle my life on the end of a wire.

And he said, Dost thou suppose that John Wesley could have been a Christian if he had had a Telephone in his Study? Or that Martin Luther could have written his Massive Tomes if he had thus been at the mercy of everybody's call? Or that Saint Francis of Assissi could ever have risen to sainthood under that sort of annoyance?

And I said, I think John Wesley could have endured the Telephone better than he was able to endure the interruptions of his scolding wife. I have no doubt that Martin Luther would now and then have cast his Inkstand at the Telephone, but he would have had one, just the same. And Saint Francis, I am sure, would not only have chatted cheerfully, but would have been happy in the thought that the Little Birds did perch along the Wires and the Little Flowers did grow along the line of the Telephone Poles.

And he said, I wonder that thou canst write so much and be so much interrupted.

And I said, Whether I write much or little, or write well or poorly, this must I always have, contact with Human Life. My Books are Telephone Messages from men of other generations; I ring them up when I want to converse with them, and I hang them up when I have done. But this I must have, which is Stimulating Contact with mine own Generation. And if it be Annoying at times, still is it a Vital Connection with Living Men, and I need it for mine own soul's good.

## A Suggested Strategy for the Reformed Church in its Present Situation

By CHARLES E. CREITZ, D. D.

Probably the issue uppermost in the minds of some of our ministers and members at this time is "Church Union." Shall we enter into the proposed union with the Church of the United Brethren in Christ and the Evangelical Synod of North America? Would this be a strategic move for us to make?

To many members of the Reformed Church the desirability of such a union is no longer an open question. It only remains for us to find a way by which our denomination can be brought into the union whole-heartedly and unanimously. That Church union is in the air, there can be no doubt. Everybody is in favor of Church union. To be for Church union is to be in style, and who wants to be out of style? How can one refuse to adopt the prevailing fashion without appearing queer? One might as well be out of the world as out of style.

Are there not mergers in business, mergers in industry, mergers in railroads, mergers in schools, etc.? Why not mergers in religion? Moreover, mergers lead to bigness. Why remain little when one might be big? Why not belong to a big Church and enjoy the sense of importance and power? Mergers also make for economy and efficiency. Why waste the Lord's money?

Granting the truth of all these contentions, one may perhaps still be permitted to ask: "Is the proposed union now under consideration by our Church desirable?"

One may be in favor of marriage as a general principle without necessarily approving of the union of two specific individuals, especially if one is vitally interested in one or both of them. Indeed one might strenuously oppose such a union without being untrue to the institution of marriage itself.

In some countries, like Japan for in-

### THE STAR OF HOPE

My sleepless nights are filled with peace,  
Because of God's wise way;  
The effulgence from His starry sky  
Turns all my night to day.

The midnight darkness disappears  
Because of one lone Star,  
Whose influence sweet a message brings  
From loved ones gone afar.

Oh lovely star, you represent  
Dear friends for whom I long;  
Sweet sorrows with fond memories blend  
And make my hopes more strong.

And evermore I'll walk content  
Along life's thorny road,  
With heart upraised in thankfulness  
To yonder Love's Abode.

—M. A. G.

resistibly drawn together and cannot be kept apart, can an organic union be safely consummated.

Does such a condition prevail in the case under consideration? Without intending the slightest reflection on either of the other two denominations involved, the name of one of them was unknown to a large part of our constituency until this proposed union came under consideration, and organic union with the other would have been regarded as the remotest possibility, if it could have been thought of at all, by the rank and file of these two denominations.

The period of courtship has been altogether too brief to enable us to find out whether we want even to think of marriage at all, unless it should be a case of "love at first sight." Some of the pre-nuptial agreements to which we are asked to subscribe, do not suit many of us, although I do not have the space at my disposal to enter into a discussion of that phase of the proposed union at this time. But do not other considerations, like the increased numerical and financial strength, and the economy and efficiency accomplished by the union, outweigh the objections raised? If size were as important as many think it is, it would silence all other argument. But since when has bigness become so important in the Kingdom of God! Has size really anything to do with spiritual power? The materialist seems to think so. According to him man ought to be ashamed of thinking himself as worthy of the Creator's notice in this stupendous physical universe. But it will no doubt remain forever true that "not by might nor by power, but by my Spirit" the Kingdom of God will be built in the earth. Mere numbers and bigness sink into comparative unimportance in the presence of

stance, marriages are arranged by a "go-between." In many cases, no doubt, such marriages turn out successfully. But on the whole, we Westerners and especially we Christians, are opposed to this method as doing violence to the sacred rights of personality. We believe in courtship or the opportunity of discovering by close and intimate acquaintance and contacts those qualities in each other which demand the union of both to the complete fulfillment of each. Only when two or more denominations have come so close together in their thinking and feeling, in their character and conduct that they are ir-



a Kagawa in Japan or a Stanley Jones in India.

The weakness of the Christian Church does not lie so much in her divisions as in her spirit. The body is not made weak by having many members, but by one member warring against the others. We believe in the Holy Catholic Church, and we believe that we are a member of that Church, not a dissevered member, but a living member. The Church is one, but like the body it has many members. It is a question whether the many-sided Christ can ever be adequately mediated to the world through one outward Church organization, or through one race or nation.

The failure of the Church in the past has not been due to her lack of uniformity, but to her lack of unity. Her several members have often been hostile to each other and have sought to devour one another. Parts of the Church of Christ have often come to think of themselves as the whole. Here lies her weakness. Even the smallest and most inconspicuous parts of the body can contribute to the glory and strength of the whole if they co-operate harmoniously with all other parts. So the smaller denominations may be a help and not a hindrance in presenting the complete Christ to the world.

But do not our divisions incur unjustifiable waste of the Lord's money? This question is raised by many earnest and sincere people. It was asked among the Apostles. Why this waste? But who is wise enough to tell us when waste begins in the Kingdom of God? Is it when we spend \$100,000 to beautify a Church that would have served all the practicable purposes of the congregation without spending any money at all? Is it when a congregation spends \$5,000,000 in building a Church when a small fraction of that amount would have sufficed for all practical needs? Is anything really wasted that expresses the measure of our love for and our devotion and loyalty to Jesus Christ? No hard and fast rule for the expenditure of money will hold in the realm of our affections, and lovers will no doubt continue wasting money in the estimation of hard-headed and cold-blooded men of affairs, and like Mary in the Scriptures, lovers of Christ will no doubt continue to break alabaster boxes for apparently no other reason than that by so doing they express the measure of their devotion to Him. There are multitudes who believe that every missionary is simply wasting his life on the heathen. The world's estimate of values has often to be reversed in the Kingdom of God.

The Reformed Church in the United States strikes its roots far back in history. She has acquired a denominational personality of her own. Writers on Church union have ridiculed the attempts of the denominations to indicate their special characteristics, and have asked who could pick out these respective denominations from their statements, because they are so nearly alike. But the same thing is true of human personalities. From a description of the chief characteristics of a hundred men known in any community it would be difficult no doubt, if not impossible, to pick out the particular individual described, because persons are so much like each other. In all their chief characteristics they are the same. And yet they are not the same. So it is with Churches. How much alike they are in all essential respects, and yet how different!

One often hears questions like this: Why can not our Church do what the Methodists do, or what the Evangelicals do, or what the United Brethren do? The answer seems obvious: Because we are not Methodists or Evangelicals or United Brethren. If we were willing to be transformed into one or another of these denominations, then we would no doubt do what they do, because then if our transformation were complete and genuine we would have become what they are. And

of course in such an event separate existence would no longer be justified.

This truth should be recognized also in our missionary strategy. Why are we not a national Church? Why have we not covered the entire country like the Metho-

#### KEEP IT LOW DOWN FO' DE LAMBS

De Milk ob de Gospel am sweet es a nut,

An' good for' bof women an' men;  
Dey drinks all dey kan wif big appytites, but

Who feeds de young lambs in de pen,

Dat stretches dar necks wif a half-starvin' bleat,

(Some shepherds' hearts shet tight es clams;)

De Milk in dere han's shud be at dere feet,

Day don' hol' it down fo' de lambs.

De Milk ob de Gospel am flowin' so free,

Dar's allus enuff, an' to spare;  
It runs lake a ribber to bress you an' me,

But don' we git mo' dan our share?  
De sheep ob de flocks am all oberfed,

Each pa'sun theology crams—  
Dey soars right away ober many a head,

Fo'gittin' de li'l, hungry lambs.

De Milk ob de Gospel am held up so high,

De sheep all tip-toe as dey pass,  
An' don' eben think ob de precious small fry,

Dat kant be turn'd out to de grass.  
All flocks am made up ob de young an' de ole,

De young, dey kno' li'l about psalms,

Dey isn't too young to drap out ob de fol';

So keep more milk down fo' de lambs.

De Milk ob de Gospel am warm es de blood

Dat circles a good bruddah's heart,  
It runs wunst a week, in a powerful flood,

An' sinnahs git drown'd at de start;

But all dat flops ober gits lickt up wif glee,

De chillun it comforts an' calms;  
An' dey would be kept frum starvashun, you see,

Ef Milk ran low down fo' de lambs.

Dem Shepherds dat dole out de good Gospel Milk,

Wif race-horse speed of de voice,  
An' full-dress dat offen am finah dan silk,

Shud think how dere flocks would rejoice,

Ef dey jes' precht to, an' not at, es folks sit,

An' not dole it out, lake 'twas alms,

But into the trough pour a honey-sweet bit,

An' keep it low down fo' de lambs!

—Mrs. Findley Braden.

Doylestown, Pa.

dists, for instance? Is not the real answer: Because we are Reformed, and not Methodists? We had the advantage of many other denominations by an earlier start. But because we lived our own life and remained true to our own heritage, and refused to be swept into the emotional religious currents of the times, we remained a comparatively provincial Church. Dr. Nevin's "Anxious Bench" did not help to

promote the rapid expansion of our denomination, but it was nevertheless a contribution of inestimable value to the Church of Christ in America. Palestine did not spread itself over as large a part of the earth as Russia, nor Greece as China, but the life of the world has been enriched by the two small nations beyond all comparison with that of the two great nations.

Since, then, we are a comparatively small body and since the "whoop-her-up" method is alien to our character as a denomination, it would seem to be the part of wisdom to confine our efforts largely to the territory where we are known and leave other areas to the denominations that are of national proportions. For a denomination that comes as an entire stranger to a community is under a tremendous handicap in comparison to one that is well known. This is not a question of leaving needy fields to themselves, but the application of common sense to the situation as we find it. It is a question of doing the Lord's work in the most effective way.

Any strategy that will have vitality and power in it for the Reformed Church must grow out of the life and character of our Church. It can not be superimposed from without. It dare not be alien to our temper and disposition. It must not do violence to our inherited and acquired characteristics. Among these is the right of private judgment. While we have creedal standards, there is little or no disposition in our Church to enforce uniformity of thinking or conformity to rigid rules and regulations. Honest search after the truth is encouraged and welcomed, and any infringement of that right would be deeply lamented by a large part of our Church. In the present movement toward the standardization of all life in America, the Reformed Church may have an important part to play in upholding and defending the sacred right of the individual believer.

Our Church has never been sympathetic toward autocracy in government. It was cradled in the spirit of liberty. We have, therefore, always kept a watchful eye on every tendency toward centralization of authority and power in Boards, Commissions, Committees or even the governing bodies themselves. This is regarded by many in the Church as our chief weakness. It does not make for efficiency. But are there not values vastly more precious than efficiency? One is reminded of a saying of Charles Dickens: "I would much rather mismanage my own affairs than have them ably conducted by the officious interference of any one." One may admire the efficiency of a Mussolini, but most of us prefer the democracy of America. Whether one likes it or not this temper of our Church must be reckoned with in any attempt to increase the authority and power of our ecclesiastical machinery.

It seems to me therefore that our primary and fundamental task as a denomination lies in the enrichment of our inner life. It will be noticed that I have indicated no additional machinery, no specific plan of organizing our resources, no "daily dozen" whereby to increase our strength. Real life always creates the organism through which it can best function and express itself. Our temptation is, to create the organism and then force life into it, whereas the normal and natural process is always in the opposite direction.

The Pentecostal celebration this year should have afforded the Reformed Church a rare opportunity for the deepening and enriching of our spiritual life. If that comes, as come it will, if we surrender ourselves to His will and Spirit, then life will break forth in new activities and in the creation of new forms and modes of manifestation, and new avenues will be opened up through which it can flow out into the life of the world, as it happened at the first Pentecost nineteen centuries ago.

Reading, Pa.



# The Principles of William Howard Taft

## I. The Youth Looks Forward

EDWARD H. COTTON

*There is nothing in the world that calls so loudly for the devotion of their best talents, by our best young men, as does the nation and its government*

In the recent passing of the only American to occupy the White House and to wear the robes of Chief Justice of the Supreme Court, his fellow citizens felt that they had lost a personal friend. William Howard Taft filled four great offices, and other near-great ones, but at no time did his elevation lift him above the reach of the people. He was "Bill" Taft at Yale, the friend of every student, and he remained to the end the friend of everyone who knew of his irrepressible good nature, generous Americanism, and his great, kind soul. It was twenty years ago that I, a humble scoutmaster, met him first. But I remember, as if it were yesterday, the friendly grasp of his hand, and that rich, hearty voice, saying "I am very happy to meet you, sir." He met a hundred others that day, in the same line, but each was an individual, and to be greeted as such.

In this necessarily brief biography, several important events of his life must be omitted, and others only mentioned in passing; but we hope the impression, as the final chapter is read, will be as inspiring and enduring as his personality certainly was to those who knew him. William Howard Taft was a great American, and that is the impression we wish these eight chapters to convey. We must include him among those public men who consider principle greater than office—perhaps that fact justifies these papers. A study of his career reveals that adherence to principle accounts both for his success and his failure, also; for in the great four-year test as Chief Executive he simply could not play the proper political hand. This was partly a defect in temperament. Defect or virtue, he did not compromise, and, in consequence, was sadly defeated. But he was a good loser, and so forever endeared himself to the American people. This is the first attempt to assemble the materials of his life, and present them in orderly fashion. Complete biographies will be written. This is but an introduction to them. It is primarily an attempt to present in direct, unphilosophical fashion, the character of one, who, for forty years, served the nation, and, in his influence, continues to serve it.

One autumn morning, in the year 1870, observers might have seen, on a certain street in Cincinnati, Ohio, a tall, slender youth, a satchel of books in his hand. The boy was William Howard Taft. The previous spring he had graduated from the Nineteenth District Public School, and he was now going to the Woodward High School, from which he would graduate in 1874. The boy had just left a pleasantly situated home on the outskirts of the city, number 60 Auburn Avenue, where he lived with a sister, and four brothers, of whom he was the second. The house, generously built and with ample lawns about, was on a ridge, an ideal place for a boy to grow up, particularly so since at the head of the household was one of the most successful and honored citizens of the community, Judge Alphonso Taft. Judge Taft had a national reputation; he had been President Grant's Minister of War and Attorney-General, and was to serve as United States minister to Austria and Russia. Besides, he came from good stock. He could trace his ancestry back five generations to old Robert Taft, who took up a holding in Mendon, Mass., forty years after the Pilgrims landed at Plymouth. The boy's mother, Louise M. Torrey, represented another memorable Puritan line, back to William Torrey, who settled in Massachusetts in 1640. Edward Rawson, a connection by marriage of the early Tafts, had been an excellent secretary of the Massachusetts Bay Colony. So the boy William had plenty of thorough-going English and Puritan blood in his veins.

To the east of the Taft home was Butcher Town, from which settlement at stated intervals, surged a gang of urchins who joined war with the boys who lived on the aristocratic Ridge. In these battles, the Taft boys were not backward in asserting their prowess. Then the boys had their games. William was always a good wrestler and swimmer, and had an accurate eye with the marbles, too. His father followed his progress at school, and when he learned that William stood five places from the head of his class, an unusually bright one, rebuked the boy's mother, who thought he had done well, with the comment: "No, my dear, mediocrity will not do for William."

In 1874, William entered Yale at the age of seventeen. It was his father's college, and he hoped to emulate him, though he remarked with a twinkle in his eye at the class graduation dinner, when urged to go as far as his father had: "Telemachus could not pull the bow of Ulysses." He had gained in weight from those Cincinnati school days, and went onto the campus weighing 225 pounds, a young giant. He did not compete for a place on the athletic teams, though he was Yale's best heavy wrestler, an immovable anchor in tugs of war, and a formidable front line "rusher" in class encounters. Despite his great size, he was a swift and clever boxer, of quick foot-work, and a graceful dancer. He impressed his college associates with physical bulk and power, and also with unvarying good nature, buoyancy, and a

charming affability. Everyone in the class looked on him as a personal friend. His classmates enthused about his physical strength. Said one of them, speaking of the annual class rush: "Bill Taft was the strongest, most fearless, and most indomitable man in our front line." But Bill Taft was also a student. If he was to follow his eminent father, he would have to excel in intellectual pursuits. The boys called him a "dig," but with the solitude and the pallid face left out. Sociability was part of his blood and sinew. His comrades never forgot his hearty, echoing laugh, his great good nature and personal charm. He was a tireless worker at his books, but no one in the college was more democratic, or quicker to see and enjoy a humorous situation. It is not surprising that faculty and students predicted for Bill Taft a career. He graduated second in a class of one hundred and twenty, and hence was made salutatorian. He was also elected class orator, with no one contesting the honor with him.

The four industrious, never-to-be-forgotten college years behind, he went back home, and, at the age of twenty-one, began a career which stopped only at the White House and the United States Supreme Court. In the thirty-odd years which intervened, he passed from office to office with singular facility. Repeatedly, before he had completed his term of office in one position, another and higher was awaiting him. He merited each added appointment; but, as one surveys his career, it was not, like that of a number of Americans who became great, hewn out of obscurity, struggle, and disappointment. He was born fortunate. Events conspired in his favor. His father knew the right men. While the young man never asked for an office, he had an eye on his career and early aspired to the Supreme Court of the nation. Taft had nothing of the hypocrite about him. "Seek office? Why not seek office, if one believes himself qualified?" he said once in an address to young men. "You may be sure that men less qualified and with lower ideals than yourselves will be sure to seek it."

The stir of the law was in his blood. His father had been a judge of the Superior Court of Cincinnati for six years, and the boy determined to follow him; so he entered the Cincinnati Law School. At graduation he divided the first prize with a fellow student, and received the degree of Bachelor of Laws. At the age of thirty-six he would be awarded the degree of LL.D from Yale, the youngest graduate who up to that time had received that honor. And now, at the age of twenty-four he stood at the entrance of his remarkable career. Quite naturally, he entered the law office of his father, who was senior member of the firm of Taft and Lloyd. Finding some spare time at his disposal, he reported law cases for the "Times-Star," owned by his brother Charles, who, perceiving William's genius, was to work tirelessly for his advancement. His reporting attracted the attention of Murat Halstead, published of the

"Commercial Gazette," who hired him for six dollars a week, so far as we know the first salary he ever earned. Admitted to the bar, he received an appointment as assistant prosecuting attorney for Hamilton County at a salary of \$4,500. Almost at once he found himself thrust into a factional political fight, which he settled by consenting to take for ten months the place of internal revenue collector for the First Ohio District. He settled this disputatious affair—the first of many and greater ones he was subsequently to settle—so satisfactorily that he was named assistant county solicitor for Hamilton County. Thus he was climbing. The young man was a diligent advocate. His knowledge of the law was sound. He made everyone think he was his personal friend, as indeed he was—Taft could not help conveying that impression.

But he could be briskly pugnacious when occasion required. For instance, a certain unscrupulous Cincinnati editor took pleasure in blasting reputations, and heretofore had proved immune to complaints. But when he undertook to shatter the reputation of Judge Alphonso Taft, a gentleman of the old school and with high ideals of law, he reckoned without the giant son. As soon as son William heard of the libellous attempt, he went to the editor's office, took off his coat, and thrashed the astounded editor so soundly that he left the city and never came back.

Governor John B. Foraker, who, later, was to oppose him so bitterly, learning of this growing young lawyer, made investigations, and appointed him judge of the Superior Court of Cincinnati, an appointment of peculiar satisfaction to the young man, for his father had honorably filled that same office. This was in 1887. He had been out of college nine years, and was thirty years of age. The future lay bright before him. He had family, position, a good salary. The year before he had married Helen Herron, daughter of Honorable John Herron. His marriage was one of the wisest things he did. His wife had an ancestry as rich in traditions as his own. Again and again her shrewd council kept him true to his destiny, as when, at her solicitation, he resigned the position of judge to enter politics, the result of which decision was the great offices of Civil Governor of the Philippine Islands, Secretary of War, President and Chief Justice.

The young man must have had either an unusual capacity for getting things done promptly and right or an unusually persuasive way—perhaps both; for again and again the higher office beckoned him. Thus his five-year term as judge of the Superior Court of Cincinnati was hardly half finished when President Harrison invited him to accept the office of Solicitor-General of the United States. President Harrison had said to Congressman Benjamin Butterworth that he must have a "big and fearless man for the position." Butterworth had told him that he knew such a man, Judge Taft, of Cincinnati. And so the city judge was to pass beyond



the local boundaries to a national appointment. It was an important appointment, and a responsible one: the Solicitor-General is an understudy to the Attorney-General, and so is close to Cabinet discussions. He must represent the Government before the Supreme Court; and Taft argued several cases of moment before that august body which subsequently he was to lead. It was also his duty to prepare opinions on legal matters for the President and members of his Cabinet. The office required a high and balanced type of legal mind; and no other could have succeeded in it. During his term he had to argue three critical cases, all of which he won: the famous Behring Sea Case, the Quorum Case, and the Tariff Case. In the Tariff Case he pleaded for a month before the lower courts, a proceeding almost without precedent. The tariff situation during Harrison's term had its intricacies and treacheries, so much so that in previous trials the Government had been defeated. Taft's victory meant that many millions of revenue would be saved and pass into the national treasury. It was a notable triumph for the nation, and incidentally for the young Solicitor-General. In fact, the victory centered the attention of Washington on him. He was therefore a logical choice for one of the judges of the recently created Federal Circuit Courts of Appeals. Once more his term was shortened that he might receive a more distinguished appointment. President Harrison made him judge of the Sixth Circuit, including, as a Federal district, the States of Ohio, Michigan, Kentucky, and Tennessee, an area numbering 200,000 square miles. The appointment was made in March, 1893, and was a popular one.

By this time Taft's friends were discovering that he had ability considerably above the ordinary. "Why do you accept that judgeship at a salary of \$6,000," they asked, "when, if you will engage in private practice, with your reputation and talent, you can make \$30,000 to \$40,000, annually, and in a few years be a wealthy man?" We can imagine the shrewd, humorous manner in which Taft replied, "But there are bigger things in this world than money." Who knows? Even then he may have had his eye on the highest offices in the gift of the Nation!

He accepted the office. Later he said that he never had been happier than when moving about his circuit. He always was a great traveler, and the combination of change of scene and decisions requiring the skill of a the trained and acute legal mind, exactly suited him. As it chanced, he had to hand down decisions including the rights of corporations and labor. Labor unions were just beginning their agitations and judges had few precedents to guide them. Judge Taft returned decisions which have since been accepted by legal authorities as sound and determining. For instance in the case of *Moore v. The Bricklayers' Union of Cincinnati*, he ruled that a boycott against a third party to compel him to cease business relations with another because that other party was under boycott by the union, was unlawful. He called it a "malicious combination." The decision was sustained by the Supreme Court. On another occasion he issued a writ to P. M. Arthur, chief of the Brotherhood of Locomotive Engineers, to withdraw his order to engineers of other roads to refuse to handle business from the Toledo and Ann Arbor Railroad so long as the pending strikes on other roads should remain unsettled. The engineers, he held, were not on strike, and had no grievance against their employers. The act, therefore, became a conspiracy against the common welfare, and as such was illegal. However, he showed no favoritism, and legislated for the unions as well as against them.

Judge Taft could act as well as arbitrate, as he had proved when he had thrashed his father's defamer. During the

Debs riots, strikers tied up the railroads in an Ohio district. One section was in charge of his court through a receivership. With no one accompanying him but his marshal, Taft went to the scene of disturbance, arrested, convicted, and sentenced two of the leaders, and restored order. During the eight years he sat on the circuit bench he served the people according to his best legal judgment, and impartially; but he made so many enemies in the ranks of labor that, when he became Presidential nominee, he said if he was defeated it would probably be because of certain decisions returned against the unions back in the Sixth District.

He might be grim and professional when applying the law, but he was friendly enough in other particulars. Said a youthful lawyer: "When I got on my feet to argue my first case before the circuit court, and found myself in front of three distinguished judges, headed by Taft, I was flabbergasted, and would have broken

#### BELLS OF INDEPENDENCE

God of all nations, we bow before  
Thee in gratitude for the day that  
recalls to us the birth of our national  
liberty, when Thou didst bare Thy  
mighty arm in the sight of all the  
nations and didst bless Thy people  
as they proclaimed liberty through-  
out all the land unto all the inhabi-  
tants thereof.

As we delight to honor those who  
dared to die to set their children  
free, so may we delight to worship  
Thee Whose holy arm hath gotten  
Thee and us the victory.

Ring the bells for us again, O  
Lord, as we reach out for our larger  
liberties in the realm of the spirit.  
Give us days when we shall declare  
our independence of all those ancient  
and alien empires which have ever  
enthralled the souls of men, making  
them the slaves of self and keeping  
them from the freedom and joy of  
the sons of God.

Preserve our nation, O Lord, and  
may our love of liberty lead us at  
last into that perfect freedom which  
we are told is another name for Thy  
service. In Jesus' Name. Amen.

Addison H. Groff.

down, had not Judge Taft noticed my embarrassment, kindly asked me questions, and got me started right. How many judges would have gone that far with a green young lawyer?" As if his arduous duties on his extensive circuit were not enough, he took an active interest in the Cincinnati Law School and became its dean.

But once more he was not to be allowed to complete his term. The war with Spain had been fought, and the Treaty of Paris, signed December 10, 1898, had awarded the Philippine Islands to the United States, that country agreeing to pay Spain \$20,000,000 for them. Two parties immediately developed, one favoring the ceding and development of the islands, the other bitterly opposing. The situation was as interesting a one as ever developed in American politics. The Philippine Archipelago included 3,141 islands, 2,775 of which were only keys and less than one mile across. However, Luzon included 41,000 square miles, and Mindoro 36,000. The

total land area reached 115,000 square miles and extended over a vast tract of ocean. The islands supported a population of 8,000,000, 75 per cent of whom were untamed barbarians. To Americanize these wild, far-reaching islands—build roads, establish schools, found public works, develop the rich national resources, quell rebellions—was a tremendous task, and one calling for a governor of solid judgment and commanding administrative ability.

No exigency during President McKinley's term of office gave him more concern than selection of a civil governor for the Philippines, because on the appointment would rest in all probability the vindication or condemnation of the Administration's outstanding policy. Theodore Roosevelt said, in regard to that appointment: "The first governor of the Islands should have the qualities of the President of the United States and of the Chief Justice of the United States." He was not far from right.

It was a fateful day for the nation and for William Howard Taft when, while traveling his circuit, he met on a train General Corbin of the United States Army, then an entire stranger. They talked long together. Corbin went back to Washington, called on President McKinley, and informed him with enthusiasm that he had found the right man for the Philippine situation.

So the President summoned Judge Taft to Washington, conferred with him, and offered him first place on the Philippine Islands Commission. Taft said frankly that he did not want the position. He had been opposed to acquiring the islands. Besides, he liked the law, and was grooming himself for a place on the Supreme Bench. He believed his future lay in the judicial rather than the civil department. But Taft could not blind himself to the tremendous opportunity of organizing that vast, rich, though untamed territory, and establishing American ideals at a strategic point in the Far East. In addition, Mr. McKinley adroitly, and after his persuasive manner, presented the matter in the light of a patriotic duty to his country he could not well escape.

Taft carried the proposal about with him on his circuit for a week. He had succeeded in the law. He was rapidly gaining power and influence. Already he had been spoken of as a future justice of the Supreme Court. Why exchange a relative certainty for a career in the fever-stricken tropics, uncertain at best; for a task which, to several of the shrewdest observers in America, and the Orient, too, looked hopelessly impossible? His friends predicted he would not accept. But he surprised them. He was made chief commissioner; and a few months later, Congress appointed him first Civil Governor of the Philippine Archipelago.

So the national holiday of July 4, 1901, found him in Manila, the capital of the Islands, delivering his inaugural address, and saying: "My fellow countrymen, I am your friend. I have come to bring justice and freedom to you on behalf of a great nation. Trust me; help me, and you will find that I am a man of my word."

Thus commenced a memorable administration, one of the most memorable in the history of colonial governments. If we were to single out Mr. Taft's most signal achievement, we should say it was not done as circuit judge, Secretary of War, President or Chief Justice, conspicuous as his services were in all those departments, but as administrator and organizer of the Philippine Islands. What he accomplished there in the face of enormous difficulties, while generally known, certainly deserves more specific description. That story we shall relate in the next chapter.

(To be continued)

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## A Letter From London

By HUBERT W. PEET

(A Rewarding Review of Men and Events Across the Sea)

### 25 Years of Sunday School Life

When Mr. G. H. Archibald, the founder of West Hill Training College, was presented with some parting gifts, he took the opportunity of reviewing the twenty-five years of Sunday School progress to which he himself has given a service of very great importance. For half a century Mr. Archibald has been seeking to lead the Sunday Schools of Great Britain to adjust their work to modern and educational methods, and more than any other man he has guided the Sunday School Movement in this country through most difficult years. The chief point of progress in the Sunday School he finds in the change from crowd or mass work to graded group work. Many other changes he noted, as, for example, the emphasis now laid upon the Sunday School as a place or worship. Religious educators, in his judgment, are today awakening to the fact that invaluable as scripture teaching is, the greatest need of the life is spiritual quickening, the winning of the soul to God, and worship in the Sunday School is all important. Then, twenty-five years ago, he pointed out, there was no systematic teacher training. But today more and more Churches are beginning to see that it is part of their work to train teachers for the service of religious education. Twenty-five years ago also, he said, the Sunday School was well called Sunday School, but today in most schools the Sunday is carried into the week, and a considerable amount of the

leisure time of scholars is occupied in activities which help to make religion an everyday, rather than a Sunday only, matter. A new literature has grown up along with the new movement throughout these years. Now that Mr. Archibald looks back upon these years of his life he can find great satisfaction in the progress which he himself has seen.

### Bishop Barnes at the Abbey

The Bishop of Birmingham, who was formerly a Canon of Westminster, has always an immense audience when he comes to the Abbey to preach. His hearers are always sure that he will deal fearlessly with whatever problems are before him. In the course of a sermon preached on Sunday, June 1, he declared that often in consequence of the silence or uncertainty of Christian teachers in regard to new moral problems, Christianity is not so much attacked as ignored. There was little direct hostility to Christian Churches in England, and such a revolution as had taken place in Russia was unthinkable in this country, but if the leading Christian communions in this land were to be as reactionary as was the Orthodox Church under the Tsarist Government, fierce opposition to them would speedily arise. He went on to declare that traditional forms of Christian belief—and forms to which he himself attached great value—had lost for a time their former vitality. "Extravagant cults, whether reactionary or revolutionary," he said, "gain vigorous and even

aggressive partisans, though their influence is fortunately narrow." He pointed out how widespread is religious indifference of the time not only amongst the very poor, but in the universities of this country, and he counted the present drift from the Christian standpoint a cause for anxiety.

### The Governor of Madras on Missions

At the annual meeting of the London Missionary Society the Chair was taken by Lord Goschen, who during his term of office as Governor of Madras had had many opportunities of seeing missionary work. No warmer tribute to that work could have been given. With real feeling he told of his encounters with missionary workers in solitary places, and he showed an unaffected sympathy with the spiritual work of missions as well as with the educational and medical side of this work. One of the speakers was Dr. Howard Somervell. Lord Goschen recalled how he had heard Dr. Somervell lecture in some Hill country resort in his capacity as one of the Mount Everest Expedition. In that meeting he heard the same man in his part as missionary doctor in Neyyoor, the largest missionary hospital in the world. Another interesting part of the program was the rendering of songs before the meeting began by Mr. Roy Henderson, the great English bass singer, who sang among other things the spiritual "Were you there when they crucified my Lord?"

## NEWS IN BRIEF

### CHANGE OF ADDRESS

Rev. A. M. Wright from Littlestown, Pa., to 403 North Mechanic St., Cumberland, Md.

Grace Church, Harmony, Pa., Rev. Roland A. Luhman, pastor, is dedicating its new edifice with special services June 29-July 4.

Quite a number of "Messenger" readers have started or are starting soon for visits to Europe this summer. To all these good friends we bid a sincere bon voyage.

The Rev. Robert Thana, of St. John's Church, Bellefonte, Pa., is a delegate from the Kiwanis Club to the Atlantic City Convention. He is the vice-president of the local club.

Another friend of the "Messenger," Miss Laura May Snyder, of Womelsdorf, Pa., who writes, "I am so thankful I have been led into such a wonderful work as public school teaching," sends \$5 as a thank offering toward the salary of Miss Wolfe, teacher in Bowling Green Academy.

A loyal friend of the "Messenger" in Lock Haven, Pa., writes: "My husband had been a subscriber to the 'Messenger' since 1886, and now that he has passed away I wish to continue the subscription. We could not have gotten along without the Church paper."

The story of the beginning of the Spiritual Conference has been put in print. Dr. A. S. Weber and Dr. D. B. Schneider tell the story. A copy will be presented to each registered member of the Spiritual Conference July 28 to August 1. Dr. C. W. Levan, another of the founders, will speak

at the banquet. The spirit of Dr. D. A. Souders, also a founder, lives in the conference.

In the Plainfield, Pa., Charge, Rev. W. H. Brong, pastor, the 1900th anniversary of Pentecost was observed in the four Churches. The pastor preached a special sermon on Acts 2:1 and special music by the choirs assisted in making these services impressive. A class of 8 was confirmed in Faith Church on Palm Sunday. The 25th anniversary of the W. M. S. of St. Peter's Church was celebrated June 1. The Evan. Church, Belfast, paid its Apportionment in full last year.

Second Church, Scranton, Pa., is in need of a pipe organ. The choir has raised a fund of \$1,100. Is there anyone who would like to make a memorial to a loved one by donating at least \$2,000 to this worthy mission? This is an urgent need! We are wondering if the Lord will answer their prayer. If there is anyone who is willing to lay such a gift at the Master's feet as a memorial, will he, or she, kindly get in touch with the pastor's wife, Mrs. Joseph Yost, 529 Willow St., Scranton, Pa., who is treasurer and chairlady of the Fund.

The Reformed Church of Yukon, Pa., Rev. R. Ira Gass, pastor, conducted a D. V. B. S. June 8-20. There was an average attendance of 45. In the Sunday School June 22, the children recited Scriptural passages they had committed to memory. In the evening 2 dramas were given. The older people were surprised at the results obtained in 2 weeks. Two other courses, "Adventure in Peace" and "Good Will and Stories of Shepherd Life" were also

given. The pastor supervised the school and the teaching was done by 3 public school teachers.

The 1900th anniversary of Pentecost was fittingly observed in Christ Church, Middletown, Md., Rev. John S. Adam, pastor, on June 8, when 43 new members were received by confirmation and letter, the largest number received in one year during the present pastorate. On June 15 a large membership partook of the Holy Communion. A splendid Children's Day service was given on June 22, under the direction of Mrs. John S. Adam.

Children's Day services were held in the 4 Churches of the Shrewsbury, Pa., Charge, Rev. C. M. Mitzell, pastor, on June 8, 15 and 22. Large and appreciative audiences were present. Holy Communion was observed June 22 and 29. Large audiences were present June 1 and 8 for the observance of the anniversary of Pentecost. Saturday evening prayers meetings, held in St. Paul's Church, Shrewsbury, since February, as a part of the preparation for the observance of Pentecost, terminated on June 7. The meetings were well attended.

The Reformed Churches of Central Pennsylvania and Juniata Classis will hold their annual reunion on Friday, July 25. An excellent program has been prepared for the occasion. In the morning at 10.30 o'clock, Dr. Paul S. Leimbach, editor of the "Messenger," will be the speaker. In the afternoon at 2.30 o'clock, Dr. S. D. Press, president of the Eden Theological Seminary of the Evangelical Synod of North America, will bring greetings. The evening's program will consist of a pageant



and special music. Let us make this a great day for the Reformed Church!

On June 22 the members of the C. E. Societies of Christ Church, Middletown, Md., visited the Reformed Church of Brunswick and gave them an idea of what they were doing in their C. E. meetings. About 50 were present. Rev. John S. Adam and his C. E. Societies are always willing to co-operate in helping to start new societies. It was a fine meeting in charge of Merble Slifer, one of the members of the Intermediate Society. We hope it will result in another new society in the Brunswick Church. In the first Junior and Intermediate Convention of Frederick County the Junior C. E. Society of Adamstown, won in the Sharp Shooting Contest and the Intermediate Society of Christ Church, Middletown, carried off the honors in the Intermediate Contest. It was a fine record for our Reformed Societies.

In Salem Church, Campbelltown, Pa., Rev. Carl W. Isenberg, pastor, a very impressive graduation service for the Standard Teacher Training course was held Sunday evening, June 22. Those who received diplomas were: Mrs. Mary E. Brandt, Mrs. Violet K. Edris and Miss Verna S. Long. These 3 ladies are doing very impressive work in training the youth of the Church School in Christian Education. The Teacher Training Course was a decided help to them. Rev. E. F. Hoffmeier, D.D., pastor of St. John's Church, Lebanon, Pa., delivered a very helpful message on the theme, "What Do We Mean by Christian Education?"

June 22 was a day of rejoicing in Knauertown, a village in Northern Chester County, when its only Church, St. Peter's Reformed, entered upon what bids fair to be a new era of usefulness in the community. For several years the Church has been struggling along with afternoon services, and the congregation has grown steadily smaller until it was nearing the vanishing point, and the Church was in danger of being closed entirely, when the few remaining members called upon Philadelphia Classis for aid in their extremity. A committee was appointed by Classis to confer with the members and see what plan could be worked out, and the result was that arrangements have been made for holding both Sunday School and Church services on Sunday mornings. Clarence E. Stauffer, a young theological student, who has just graduated from Moody Institute, Mt. Hermon, Mass., and is spending his vacation with his parents nearby, will be in charge of the Church for the summer. Mr. Stauffer is an earnest Christian worker, having done much home missionary work during his course at Mt. Hermon, and St. Peter's is fortunate in securing his services at this time. There was 60 persons present for the morning service June 22, which was most encouraging and indicates that there is a real need for Church activities in that community and that the people are ready and willing to co-operate with Mr. Stauffer and the committee in building up the Church and Sunday School.

The Board of Trustees of Central Theological Seminary in beautifully expressed letters to Mrs. James M. S. Isenberg and Mrs. David Van Horne, fittingly referred to the important parts their husbands had played in the work of the Kingdom. Dr. Isenberg served Central Theological Seminary as a member of the Board of Trustees and was an invaluable aid as a means of communication and contact between this institution and the Board of Directors of Ursinus College, and as an effective representative of the Central Theological Seminary in eastern Pennsylvania. The Memorial says of Dr. Isenberg: "His interest was unfailing, his energies tireless, his judgment and counsel reliable, his convictions positive, his personality gracious, his spirit and bearing brotherly and charitable." Dr. Van



Prof. Nevin C. Harner

Religious Education has lost its alien character, if ever it had it. One of the naturalizing agents in our Church councils is Prof. Nevin C. Harner. At the 40th Anniversary Assembly of the Spiritual Conference (July 28 to Aug. 1) he will speak on "General Congregational Activities in the Light of Religious Education."

Horne, president emeritus of the Seminary, was referred to as "minister, professor, executive and scholar," in which fields he distinguished himself. The Seminary recognizes with deep appreciation the many years of service he gave. His work and influence will live in the hearts of many.

For the 27th year the Women's Foreign Missionary Conference will meet at Northfield July 10-18. The Honorary Chairman of the Committee in charge is Mrs. Henry W. Peabody, of Beverly, Mass., and Mrs. James M. Pratt, of New York City, is the acting chairman. A varied program offers intensive study-discussion groups—classes on methods of work—lectures and formal addresses—with the aim of stimulating missionary interest, efficiency in service and spiritual growth. Bible Classes will be conducted by Dr. G. Campbell Morgan, an old friend of Northfield. Other Bible classes will be held by Miss Caroline Palmer, Miss Emily Werner, and Dr. Eleanor Calverly, missionary from Arabia. In the study of missions special emphasis is given to a course conducted each morning by Mr. Milton T. Stauffer. Miss Gertrude Schultz will lead a discussion group in the study of India. Leaders in Methods and Mission Study for special groups will include Miss Ruth Seabury, Mrs. Virgil B. Sease, Mrs. F. I. Johnson, Miss Maude Bradley, Miss Margaret Applegarth, and Miss Daisy Bate. The 50th anniversary of the General Conference at Northfield, founded by Dwight L. Moody, will begin its session Aug. 2 and continue until the 18th. The customary strong platform speakers from both Great Britain and America will be present.

On Sunday evening, June 15, all the Reformed Churches of Baltimore united in a Pentecostal service held in Emmanuel Church, Rev. Julius F. Grauel, pastor. Despite the hot weather the auditorium and gallery of the Church were completely filled and many were seated in the aisles. The attendance was approximately 700. A choir composed of members of all the churches, under the leadership of Rev. J. R. T. Hedeman, rendered splendid devotional service. Rev. Mr. Hedeman also sang a solo. Rev. Mr. Grauel presided at the services and Revs. Samuel A. Troxell and Roland L. Rupp were the speakers, taking for their themes respectively: "Applying Pentecost to Practical Problems" and "The Power of Pentecost." This service seems to have made a wholesome impression upon all who attended and the

Classical Committee on Evangelism, under whose auspices this service was held, is planning to hold a series of services of a similar nature in various of our Churches during the year. The endeavor aims in this fashion to bring the 14 Churches of the denomination into closer fellowship and co-operation in behalf of the common problems which face them. In this way it is hoped that spiritual resources frequently not touched, now may be made available toward the vitalizing of religion and the program of the Church.

Remember that July 15 is the final date for your reply to the question raised by Will Rogers about the treatment which our Lord would receive in America today. Will you not help us by contributing to this Symposium? See the editorial on "Imprisoning the Prophets" in the "Messenger" of June 12.

"The Spiritual Conference of Ministers and Laymen," says Rev. L. V. Hetrick, "has become an 'institution' in our Reformed Church; and those of us who have been in the habit of making a pilgrimage to Lancaster each year during the last week of July, look forward to its recurrence with keen anticipation. It is, furthermore, a decidedly 'unique' institution in that it combines, in just the right proportions, delightful fellowship with intellectual endeavor, so as to make the resultant mentally stimulating as well as physically restful and invigorating. The well-appointed Academy building on the beautiful campus of Franklin and Marshall College, the bountiful entertainment afforded by the genial Dr. and Mrs. Hartman, the stimulating lectures provoking thoughtful discussion, and the intermingling of kindred spirits make it a week long to be remembered by all who gather there. Personally I would not like to forego the pleasure of attending and I can most heartily recommend the conference to any who have not shared its benefits."

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"One of the many fine things about the annual Spiritual Conference, held at Franklin and Marshall Academy, Lancaster, Pa., is that it enables those who attend to keep abreast of the best religious thought of the day."—Rev. A. M. Gluck, D.D., Martinsburg, W. Va.

St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, observed Mother's Day with a special program of music and recitations. The 1900th anniversary of Pentecost was celebrated June 8 at both services with the Holy Communion. The attendance and the number who communed was very encouraging. The Children's Day program, "The Way of Gladness," was rendered before a large audience in the morning, June 15. Evening services will be discontinued during July and August. The Church School will convene at 9 instead of 11.15 A. M.

A service combining the annual Red Rose Day festival and the Pentecostal celebration was held June 8 at First Church, Lebanon, Pa., Rev. Dr. W. D. Hapfel, pastor. The sermons were preached by the Rev. Nevin C. Harner of the Theological Seminary, Lancaster. After the morning sermon the red rose was given by the pastor to Mrs. Lee Carney of the 7th generation in line from George Steitz, founder of Lebanon and donor in 1760 of the plot on which the Church stands. On June 15 Holy Communion was celebrated, this being the last service of the pastor before leaving for the Holy Land and Europe. At the close of the evening's service Elder James E. Walter came forward and in well chosen words, presented the pastor with a traveling bag, a toilet set, a fountain pen and an "envelope." One of the S. S. classes presented him with the book, "My Travels."

The Bible Study Hour of the Spiritual Conference, to be held at Lancaster, July 28 to Aug 1,



Rev. Edw. O. Butkofsky  
Church of the Ascension,  
Norristown, Penna.

during the summer months, where his finely devoted spirit, his energetic nature and kind disposition won the esteem and respect of the people. Since entering upon a pastorate of his own he has continued to grow in these graces and will return from attendance at the summer session of the University of Chicago to bring a series of expositions on the Book of Hebrews. We welcome this young brother to a place on our conference program and feel certain that his youth need not discredit the character of the matter which he will bring us in his expositions. Concerning the Book of Hebrews, Dr. Sterling has said: "It is of supreme importance to everyone who would enter into 'the secret place of the Most High' and know the abiding realities of the spiritual world."

In First Church, High Point, N. C., Rev. W. R. Shaffer, pastor, about 85 of the city firemen attended the morning service in a body on June 15. The pastor preached on the theme, "Christ, the Light of Life." The C. E. Society is rejoicing over the fact that they were the first Society in North Carolina to secure 25 registrations to the State Convention, which meets in Winston-Salem, June 24-25, thereby winning the state registration prize. The D. V. B. S. opened June 16 and will continue for 2 weeks. The pastor is assisted by Miss Katherine Whitener, who has taken special course in kindergarten work in New York City; Mrs. R. S. Lafferty, a former public school teacher of Phila., Pa.; Mrs. C. E. Moore and Miss Lucile Lopp. A well-planned course is being followed with the purpose in view to develop Christian character.

Mr. Edward Francis D'Arms, of Princeton University, son of Dr. and Mrs. J. M. G. Darms, of the Mission House, Plymouth, Wis., was married to Miss Harriet Christina Coney, at Princeton, on Tuesday, June 24. The ceremony was performed by the father of the groom in the midst of a large circle of relatives and friends. The ceremony was followed with a wedding breakfast served to 300 guests at Princeton Inn, the occasion being one of the social events of the season. Miss Coney is a daughter of Prof. John Coney, who, before his death, was for many years professor of History and Political Economy at Princeton University. The bride is a graduate of Bryn Mawr College and has traveled extensively. During the past year she has been engaged in social welfare work in Princeton. Mr. D'Arms is a graduate of Mercersburg Academy, of Prince-

What the Williamstown Conference is for international politics—such is the Collegeville Summer Assembly for international and interdenominational Christianity. Again for its session, August 4-10, 1930, the officers of the Assembly have brought together distinguished preachers and lecturers from leading denominations of England and America. The theme of this year's Assembly is to be "Interchurch Co-operation." A series of daily lectures and conferences on this topic will be given by the Rev. Charles R. Zahniser, Ph.D., of the Federal Council of Churches of Christ in America. Dr. Zahniser was executive secretary of the Pittsburgh Council of Churches for more than sixteen years. In his present position he lectures in theological seminaries, notably in Boston University where he is a member of the faculty, and before Church gatherings throughout the United States. He is the author of "Casework Evangelism," "Social Christianity" and numerous surveys.

The Rev. William J. Shergold, minister of Saint Aubyn's Congregational Church, Upper Norwood, London, will make his third visit to the Collegeville Assembly this summer. He is one of England's most successful pastors. His messages are direct, sincere and always spiritually refreshing.

Another English preacher to give a course of addresses at Collegeville is the Rev. Arthur E. Howard, of Liverpool. He is one of the most brilliant young men of the Presbyterian Church in England. An Australian by birth, he came to England in 1913. Just prior to the War he went to Germany to study. He was imprisoned in that land for four years, and devoted himself to the study of German thought—past and present. At the conclusion of the War, he completed his education at Cambridge. He represented the British Student Movement on a mission to Canada and his messages in the universities of the Dominion are still remembered because of their freshness and stimulation.

## THIS YEAR'S ASSEMBLY AT

### SPEAKERS AT T



Rev. William J. Shergold



Rev. C. R. Zahniser, Ph.D.



Rev. R. E. Wilhelm  
Musical Director of  
the Conference



THE COLLEGEVILLE SU



ton University and was graduated from Oxford University, England, in 1928, since which time he has been teaching in the Department of Classics at Princeton.

Our contributors are asked to be patient if news items are not published at once. Some weeks we are simply overwhelmed with unexpected manuscript.

First Church, Berwick, Pa., Rev. Henry I. Aulenbach, pastor, conducted another very successful D. V. B. S. with a total enrollment of 90 and an average attendance of 74. There were 43 who were present every day. At the closing exercises on Friday evening, June 27, the primary group presented a dramatization of the "Parable of the Talents." Some outstanding incidents in the life of David were dramatized by the junior group. A splendid nature study course on "leaves" was also given. The school was in charge of Rev. Mr. Aulenbach with a corps of 9 teachers assisting.

Grace Church, Altoona, Pa., Ralph J. Harrity, pastor, commemorated Pentecost on June 15. Five boys were confirmed and Holy Communion was observed. An exceptionally large congregation, for such a hot day, attended the morning service. Preparations are being made for the installation of the pipe organ, which will take place during July. The pastor's vacation will be during July and he and his family expect to motor to South Dakota and Iowa. The congregation is looking forward to having Dr. Paul S. Leinbach, editor of the "Messenger" and the first pastor of this congregation, preach for them on the morning of July 27.

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St. John's Congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, took an active part in the town's Golden Jubilee Celebration, which was held June 7-15. The 4 Churches of the town united in putting a beautiful float in the town's parade on June 12. Because of the high respect the people of this community have for the Church, this float, bearing the insignia "The Spirit of the Church," was placed at the head of the parade. As a climax to the town's Celebration, the Churches presented, on Sunday evening, June 15, a pageant depicting the growth and influence of the Church in the community. This pageant was written especially for the occasion, and was presented in the town's natural open-air amphitheatre. There were 250 people in the cast, and the throng assembled to witness the presentation has been conservatively estimated at 10,000. On Sunday afternoon, June 8, a great mass meeting was held in the park, in which all the Churches participated, and W. G. Landes, Secretary of the New York Sabbath School Association, delivered a very inspiring and fitting address. Hence, in the town's outstanding celebration the Christian Church was given a prominent part, which speaks well for the influence of the Church in this community.

## BETHANY ORPHANS' HOME

Rev. H. S. Gebhard, Superintendent

Applications for admission are being received in preparation for the quarterly meeting of the Board of Managers on July 10. In connection with this meeting the new superintendent will be installed. The installation service will take place about 9.30 A. M. Standard Time. The executive committee of Lebanon Classis has been invited to assist in this service, as the superintendent is the pastor of the Bethany Congregation of Lebanon Classis.

A four-fold treat of candy was received from Luden's.

Miss Homan has just informed me that the training of the children for the anniversary program will begin on Friday, July 11. We have a very interesting program in store for all who can attend.

The children at the invitation of the neighboring farmers have been enabled to bring home bushels of cherries.

Last Sunday we took a step forward to better the religious life of the children. Instead of having all children from ages 8-18 in one Christian Endeavor Society we have divided the group and are giving the children programs which are adapted to their age and groups.

## COLLEGEVILLE Aug. 4th-10th

### 1930 ASSEMBLY



Rev. Arthur E. Howard



Rev. J. M. Shaw, D.D.

From Canada, will come one of the outstanding scholars and teachers of the United Church of that country—the Rev. J. M. Shaw, D.D., professor of Systematic Theology and the Philosophy of Religion in Queens College, Kingston, Ontario. Dr. Shaw was born in Scotland and educated at Edinburgh where he was graduated with honors in philosophy. For a time he was assistant to Dr. Alexander Whyte in St. George's United Free Church, Edinburgh. In 1914 he accepted a call to the Presbyterian College of Halifax, where he remained for 13 years. After 2 years in the chair of Christian Theology in Auburn Theological Seminary, he returned to his own Church in Canada and to his present post in Queen's College. He is a profound scholar and an interesting lecturer. He is the author of "Christianity in Religion and Life," "The Resurrection of Christ," "The Christian Gospel and the Fatherhood of God," and "Essentials and Non-essentials of the Christian Faith." His address at

Collegeville will be on "The Glory of the Christian Message."

The Rev. Charles E. Creitz, D.D., pastor of Saint Paul's Reformed Church, Reading, Pennsylvania, a member of the Assembly's Advisory Board, will be the speaker on the morning of Assembly Sunday, August 10.

The Assembly has the backing of the Pennsylvania State Federation of Churches and welcomes Christian workers, both ministers and laymen, from all denominations. The buildings and grounds of Ursinus College, Collegeville, Pennsylvania, are placed at its disposal without cost by the Directors of the College, and the expenses are met mainly by a group of generous patrons. The cost to persons attending is nominal.

The Assembly, now in its twenty-third year, is sponsored by a Board representing the various denominations and is presided over by Dr. George L. Omwake, president of Ursinus College. The Rev. Calvin D. Yost, D.D., is secretary and treasurer.



1929 ASSEMBLY



Rev. Charles E. Creitz, D.D.  
St. Paul's Church  
Reading, Pa.



# HOME AND YOUNG FOLKS

## The Family Altar

By Ellen Gross Pontius

### HELP FOR THE WEEK OF JULY 7-13

**Practical Thought:** "For what shall a man be profited, if he shall gain the whole world and forfeit his own life! or what shall a man give in exchange for his life?"

**Memory Hymn:** "Mine Eyes Have Seen the Glory."

#### Monday—Bargaining with Esau Gen. 25:27-34

Jacob was a spoiled, selfish child. As a quiet meditative youngster, he had grown up around the tent with Rebecca, his mother. Accustomed to asserting himself and encouraged by his mother, he was quick to seize an opportunity for his own self-aggrandizement. Esau may have been sensual, possessed of a wildness which took him out on a hunt, impulsive even to begging as a tramp for something to eat at the door of his brother's tent. On the other hand, Jacob was quick to seize what his brother was willing to throw away for the momentary satisfaction of hunger. Jacob at least had a sense of values, while Esau was all too ready to have the remoter good sacrificed for passing necessity. True, it was a bad bargain because there was a selfish spirit against a sensuous spirit. But the one with the longer vision won. It was merely the success of cleverness, and at a time when the full responsibility that went with Jacob's blessing was not realized. Esau despised it. Jacob cleverly chose the best and won what legally did not belong to him.

What we gain does not always come because we deserve it, but may be because some one else has not a sense of values and for the moment holds as worthless what is treasure untold.

**Prayer:** Father, Thou hast given us appetites and desires with the privilege of using or abusing them. We thank Thee for Thy confidence in us. Yet realizing our weakness, we pray Thee to guide us in all our choices, that in passing through things temporal we lose not the things eternal. Amen.

#### Tuesday—Covenanting with God Gen. 28:18-22

Jacob on his trip away from home to seek a wife among his mother's kinsfolk came upon a holy place—his Bethel. Where earlier people had hallowed the spot with sacred associations and inspirations, he covenanted with God much as our children do when uniting with the Church. He promised to give God reverence, provided God took care of him, so he would not become lonely, so he could be protected, have food and raiment and a safe return home. His people had worshiped at this spot—here at this gate of heaven there had been spiritual intercourse between God and man. But for Jacob it was not intercourse of the highest kind, just a bargain made with God in good though blind faith that God would care for him physically.

In Oberammergau has grown up the religious pageant of the Passion of our Lord because at the time of a plague the simple folk craved and experienced a sense of God's protection. Their early covenant with God grew out of terror at the pestilence, but it has blossomed into a beautiful tribute of love and devotion which moulds the lives of those villagers. As the babe is knit to the mother by the

mother's attention to its physical comfort, so through such simple means do we tread the first steps of the gateway to heaven. But let us remember that it is but the gateway, for heaven itself is the realm of the Spirit where spiritual realities transcend mere physical necessities.

**Prayer:** O Thou Ruler of the Universe, we thank Thee that though Thou art far beyond our comprehension in power, majesty and love, yet Thou dost continually open to us doorways through which we may catch glimpses of Thee and touch Thee for the enrichment of our lives. Make us sensitive to these dreams and visions, that our souls may be nourished thereby until we grow into Thy perfect kindness. Amen.

#### Wednesday—Bargaining with Laban Gen. 29:13-20

Jacob was keen. He had a mind and he used it. Growing up in the pastoral life of his father Isaac, he had observed ways and means of maintaining that life. He made his boyhood postural training serve him in winning a wife. He was outwitted by Laban and the custom in that country of marrying off the elder daughter first, but his devotion and true love asserted itself when he served a second seven years for the woman he wanted—Rachel. That was a good lesson for Jacob, for he learned that though cleverness may have gained for him the legal possession of his birthright, the more personal cherished possession of a wife could be gained only by persistent industry and devotion.

What an apt experience for scheming Jacob at the beginning of his manhood! The glib talker, the clever actor may at times win his case in a competition of wits in the court or the salesroom, but permanent position or companionship of home and wife must be courted by hard work and devoted thoughtfulness.

**Prayer:** O Thou great Lover, teach us so to value human relationships that we may steadfastly labor for those we love and be true to them and to the ideal we see in the loved one. Amen.

#### Thursday—Covenanting with Laban Gen. 31:45-53

"Inasmuch as lieth in you live peaceably with all men." Jacob lived peaceably for 14 years to win his wife, and then to establish and maintain his home he adapted himself to his father-in-law, Laban, and those about him. But the adaptation could not be permanent, for there was too marked a difference between Jacob and Laban. Laban admired and trusted his son-in-law because somehow under the latter's supervision his cattle and lands increased. He appreciated the social value of virtue, truthfulness, fidelity, temperance, godliness, but wished to enjoy their fruits without the pain of cultivating the qualities themselves. Jacob saw the difference. Even in the agreement between them, the pile of stones had one meaning for the elder, another for the younger man. To Laban they were simply a legal seal to good business; to Jacob the added term "Mizpah" applied to the cairn emphasized the fact that for him God's presence was there. Therefore his reaction to the covenant with Laban was to separate himself not only by three day's journey from his wife's people but to preserve his family that they in peace might bring the blessing Jehovah had in store for them, he removed entirely from that land and returned to Canaan. Getting along with other people, especially our families, is a hard though necessary ad-

justment of life today as it was with Jacob. To study people that we may please them and win their co-operation, means drawing out the best in them as well as developing character for ourselves. But when it comes to a clash of ideals the only thing to do is to agree peaceably on common grounds and then withdraw to the realms where we can live up to our own standards. This is true in home-ideals, especially where modern ways of rearing children clash with the old, or religion clashes with material pleasures. God in His own time will prove for whom is the blessing, but each Jacob must find it and win it for himself.

**Prayer:** Father, teach us day by day to live more in harmony with those about us; but save us from the sin of slipping into loose ways where Thou art not. Keep before us the ideal of finding our peace when we are in tune with Thee. Amen.

#### Friday—Wrestling with an Angel Gen. 32:22-30

Entering upon manhood, Jacob had had a religious experience. At Bethel he had dreamed and caught the vision of how God wanted to bless him. Years passed and now by his own efforts he had achieved success. Returning with a family and wealth to his homeland he was apparently ready to take full possession. Even the placating of his brother, Esau, whom he had earlier cheated was arranged for in a series of alluring presents. But left alone at eventide on the day before the consummation of his conquest, there came the fight of Jacob's life. He strove not with brother or father-in-law, problems of men or problems of cattle. His struggle was with God. His self-assertiveness had reached the point of selfishness. God could not bless a selfish man. He must be transformed. In the struggle Jacob was humbled. He saw God face to face and when Jacob saw God in His fullness he realized his own weakness. Only then did God bless him and name him a prince, who could prevail with man and for God. And then to him came the blessing.

God uses strong men for His purposes. He took a Jacob to pass on the blessing given to the faithful Abraham. He took the bold impulsive Peter to preach a Pentecostal sermon. He transformed Saul into Paul. But it was only when these men saw God as the power, and became humble in His presence that they could receive and pass on God's gift.

#### Prayer:

"Make me a captive, Lord,  
And then shall I be free;  
Force me to render up my sword,  
And I shall conqueror be.  
I sink in life's alarms  
When by myself I stand;  
Imprison me within Thy arms,  
And strong shall be my hand.  
My will is not my own  
Till Thou hast made it Thine;  
If it would reach a monarch's throne  
It must its crown resign;  
It only stands unbent  
Amid the clashing strife,  
When on Thy bosom it has leant  
And found in Thee its life." Amen.

—George Matheson.

#### Saturday—Life's Ideal Matt. 6:28-34

"I believe in God Who for me is spirit, love, the principle of all things. I believe that God is in me as I am in Him. I believe that the true welfare of man consists in fulfilling the will of God. I believe that from the fulfillment of the will of God there can follow nothing but that



which is good for me and for all men. I believe that the will of God is that every man should love his fellow-men, and should act towards others as he desires that they should act toward him. I believe that the reason of life is for each of us simply to grow in love. I believe that this growth in love will contribute more than any other force to establish the kingdom of God on earth—to replace a social life in which division, falsehood and violence are all powerful, with a new order in which humanity, truth and brotherhood will reign.”—**Leo Tolstoy.**

#### Prayer:

“This is my prayer to Thee, my Lord—strike, strike at the root of penury in my heart.

Give me the strength lightly to bear my joys and sorrows.

Give me the strength to make my love fruitful in service.

Give me the strength never to disown the poor or bend my knees for insolent might.

Give me strength to raise my mind high above daily trifles.

And give me the strength to surrender my strength to Thy will in love.”

Amen.—**Rabindranath Tagore.**

#### Sunday—The Perfect Guide

Ps. 19:7-14

Henry VanDyke, in modern setting, well combines our discussion and prayer in his “Hymn of Joy” to the music of Beethoven’s Ninth Symphony:

“Joyful, joyful we adore Thee,  
God of glory, Lord of love;  
Hearts unfold like flowers before Thee,  
Praising Thee their sun above.  
Melt the clouds of sin and sadness;  
Drive the dark of doubt away;  
Giver of immortal gladness,  
Fill us with the light of day!

All Thy works with joy surround Thee,  
Earth and heaven reflect Thy rays,  
Stars and angels sing around Thee,  
Center of unbroken praise:  
Field and forest, vale and mountain,  
Blooming meadow, flashing sea,  
Chanting bird and flowing fountain,  
Call us to rejoice in Thee.

Thou art giving and forgiving,  
Ever blessing, ever blest,  
Well-spring of the joy of giving,  
Ocean-depth of happy rest!  
Thou our Father, Christ our Brother—  
All who live in love are Thine;  
Teach us how to love each other,  
Lift us to the joy divine.

Mortals join in mighty chorus,  
Which the morning stars began;  
Father-love is reigning o’er us,  
Brother-love binds man to man.  
Ever singing march we onward,  
Victors in the midst of strife;  
Joyful music lifts us sunward  
In the triumph song of life.”

#### MERE LOTUS EATER

“What do you do?”

“I keep house, scrub, scour, bake, wash dishes, cook, do the laundry, iron, sew.”

And the census-taker listed her: “Housewife—no occupation.”—**Boston Transcript.**

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### LUKE, THE BELOVED PHYSICIAN

Text: Colossians 4:14, “Luke, the beloved physician.”

In this Pentecostal Year, in which we have celebrated the Nineteen Hundredth Anniversary of the coming of the Holy Spirit and the birthday of the Christian

Church, we must not neglect the one who has given us all the information we have about the first Pentecost and the early history of the Christian Church.

I have reference to St. Luke, whom St. Paul calls “the beloved physician.” Next in importance to the life and epistles of St. Paul himself are the life and the writings of St. Luke. St. Luke wrote one-fourth of the whole New Testament, and much of the information which he gives us would have been lost to the world if he had not written it down and preserved it for us in his books.

St. Luke wrote the third gospel which is known by his name. It is interesting how he starts his gospel, in a way different from that in which the writers of the other three gospels begin theirs. In the first four verses we read his introduction, as follows: “Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things wherein thou wast instructed.”

St. Luke also wrote “The Acts,” which he starts in this way: “The former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen.” He means to say that in the Acts he is going to tell what the glorified Jesus continued to do through the influence of the Holy Spirit and the men and women whom he had chosen to be His witnesses.

St. Luke was a Cyrenian from northern Africa. He was not a Jew but a Gentile. Cyrene was a Greek colony, founded about 600 years before the Christian era. In 97 B. C. it became a Roman colony. The city is now gone, nothing left but pieces of masonry and sculpture.

But there was something in Cyrene which may have had an influence upon Luke when he was a boy. It was a large statue of Apollo, who was looked upon among many other qualities as the god of healing. This statue was seven feet and seven inches high, and made a great impression upon those who visited the city. No doubt, as Luke looked upon it day by day, he may have been influenced thereby to become a physician.

As I said above, St. Luke was a Gentile. But he became a Jewish proselyte, and was deeply interested in the Old Testament, especially the prophecies of the coming Messiah. He quotes passages from the Old Testament in his gospel relating to the Gentiles, which are not recorded by the writers of the other three gospels.

As St. Paul tells us, St. Luke was a physician. But if St. Paul had not said this, a faithful reader and student of his writings could discover that fact. There was a noted medical school at Cyrene, of which he was doubtless a graduate. St. Luke was a Greek, and among the Greeks the profession of medicine was held in high esteem, Jesus Himself ennobled and sanctified the profession of a physician. He is sometimes spoken of as “the great Physician, the sympathizing Jesus.”

If space permitted, I would like to quote a number of the passages in both Luke’s Gospel and the Acts, which only a physician would have written. But it will be an interesting exercise for you to find these passages for yourself.

It is likely that St. Luke spent some time in Alexandria, in Egypt, before he went to Jerusalem. Here he improved his medical knowledge and skill and also his general education. It was probably in Alexandria where he became a proselyte to Judaism by hearing the Greek version

of the Old Testament, and perhaps it was here that he met Theophilus, another Jewish proselyte, to whom he afterward wrote his books.

When he was about forty-eight years old, St. Luke visited Jerusalem to see the temple. He probably arrived some time during the fifty days between the resurrection of Jesus and Pentecost. Here he heard some of the wonderful things which had recently taken place, and especially about the resurrection of Jesus. Perhaps he heard Peter’s Pentecostal sermon, and was one of the many converts to Christianity. At least he became a Christian while at Jerusalem, so that we can also celebrate the 1900th anniversary of his conversion to Christianity in this Pentecostal Year.

It was at this time that St. Luke formed the purpose of writing the life of Jesus in his gospel for his friend Theophilus whom he had met in Alexandria, doubtless cherishing the hope that he might win him also for Christ. He remained in Jerusalem for some time and gathered his material for his gospel by talking with those who knew Jesus intimately. He wrote some things about the birth and boyhood of Jesus which no one else wrote and which no one but the mother of Jesus could have told him. He became acquainted with the apostles and with the other members of the Church at Jerusalem, and from them as eye-witness he secured the information which he gives us in his gospel, and it was fortunate that he did so at that time because later these persons were widely scattered and were never found together again in the same way.

After spending seven or eight years in Jerusalem, St. Luke went to Antioch, and there he became one of the very first witnesses for Christ to the heathen. In Jerusalem he did not have much to say, because he had never seen Jesus in the flesh and he gave way to those who had known Him in this way; but at Antioch he was among his own kind of people and was glad to witness for his Master.

Up to this time all Gentiles who wished to become Christians had first to become Jewish proselytes and then became Christians. But this custom was broken at Antioch, and perhaps St. Luke had something to do with it, and believers “stepped directly from the ranks of the idolaters into fellowship with the saints.” And it was at Antioch, as St. Luke tells us, that the disciples were first called Christians. It is also most probable that it was in Antioch where St. Paul first became personally acquainted with St. Luke, who had become a Christian before St. Paul’s conversion.

St. Luke remained at Antioch about ten years, and it is likely that he published his gospel during this period. We must not lose sight of the fact that the whole gospel had to be written by hand, either by St. Luke himself or by some one to whom he dictated it, because printing was not yet invented.

Ever since he was in Jerusalem St. Luke began to gather material for his second book which is a record of events with which he was familiar and a history which he helped to make. He started the book of Acts where he had ended his Gospel, with the ascension of Jesus. To St. Luke we owe all that we know of Pentecost. Of the 86 instances wherein mention is made of the Holy Spirit in the New Testament, 55 of them are found in his two books.

From Antioch he went to Troas. Afterward he accompanied St. Paul to Europe, when the latter had seen the vision of a man calling to him, “Come over into Macedonia, and help us.” Notice how St. Luke refers to this incident. He says in the verse following: “And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us to preach the gospel unto them.” St. Luke also was a preacher, an evangelist. The words “we” and “us”



used by him in the above verse show that he too was a preacher of the gospel.

They went to Philippi, where Lydia became the first convert to Christianity in Europe. And St. Luke took part in the service, for he says: "And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women that were come together."

St. Luke spent six years in Philippi, while Paul and Silas engaged in work elsewhere, and from there he went to Corinth, where Paul later joined him. He revisited Jerusalem, and then went with St. Paul to Rome, where he remained as a constant companion and comforter to St. Paul until the latter was put to death. He then left Rome and returned to Corinth, where he spent the closing years of his life and passed away at the age of 84 and went to see Jesus face to face and to dwell with the saints in glory.

### TRAVELLING BY STAGE WAGGON OVER ONE HUNDRED YEARS AGO

This old American advertisement gives an idea of the way in which traveling was effected in the U. S. A. in the days of long ago. Note the quaintness of the inn-signs and the peculiarity of spelling.

"Philadelphia STAGE WAGGON and NEW YORK STAGE BOAT performs their Stages twice a Week.

"JOHN BUTLER, with his waggon, sets out on Mondays from his House, at the Sign of the Death of the Fox, in Strawberry Alley, and drives the same day to Trenton Ferry, when Francis Holman meets him, and proceeds on Tuesday to Brunswick, and the passengers and goods being shifted into the waggon of Isaac Fitzandolph, he takes them to the New Blazing Star to Jacob Fitzandolph's the same day, where Robin Fitzandolph, with a boat well sated, will receive them, and take them to New York that night. John Butler returning to Philadelphia on Tuesday with the passengers and goods delivered to him by Francis Holman, will again set out for Trenton Ferry on Thursday, and Francis Holman will carry his passengers and goods, with the same expedition as above to New York."

P. B. Prior.

Australia.

### Folk Facts in China's Hinterland

By GRACE WALBORN SYNDER

It cannot be that they intend a lie. It must be that they just say it differently. Or, did their inventions go part way, and then their inventiveness stop because there was no more need for such; like their undeveloped discovery of gunpowder, the art of printing, ropes and pulleys, and their lever systems? Or, was there some economic virus that sapped their will to go beyond their need? Anyways, these facts seem queer at first, but are not really so very strange.

#### 3. Faith for Steep Ascents

If your faith is enough, you can walk right up a seventy-five degree slant of ice-smooth, slate stone—twenty-five feet to the top. Having gained the top, the Faithful find themselves on the level with the feet of a scowling idol, whose upraised sword and threatening eyes warn them that they shall turn to the right, and kowtow thrice before another image who will bless and purify them for entering the temple grounds. For those of less faith, there were stones on either side of the smooth slate slab.

We took the steps. A cloth shoe-soled traveler tried the slate slab. His running start got him half way up, but he had to make a quick jump to the side steps to save himself from a downward slide. We, of little faith, went on to the temple. It was at the top of a mountain peak, and

### THE PASTOR SAYS

By John Andrew Holmes

That a straight line is the shortest distance between two points applies to the beginning and the end of the sermon.

housed a thirty feet high, gilt image of a meditating Buddha. A pale, fine looking priest walked with us over the temple grounds. Everything was in perfect order, and a carefully cultivated flower garden vistaed the entrance to the main temple hall. Connected chapels housed other images, varied in size and life appeal. The priest intelligently explained the purpose and the importance of the images. This man had Faith and Belief. And I knew that he knew that all material effigies are only Ways to spiritual values. When we left, he told us that the New Government had ordered the temple to be vacated for the use of a government school. He spoke sadly but not reproachfully about leaving the temple. And I felt sad, too; for I'm not sure that a sense of worth is always purchased with the price of knowledge.

As we left the temple grounds, no one attempted the slant of slate. But, would it take greater faith to walk the stone than to remove mountains?

Shenchow, Hunan, China.

### A Tourist Fourth

By Daisy D. Stephenson

"Where do you suppose we'll be on the Fourth?"

From the day the Abbots left their Nebraska home to drive to California for a month, the eleven-year-old twins had talked about "the Fourth." April brought it up again, as the Ready Rover boiled up over Rabbit's Ear Pass in the Colorado Rockies.

"What do you suppose we'll do to celebrate?" wondered Alan.

"That's the nicest part of it," their mother reminded happily.

Personally, this family vacation was too precious to want to speed the days. Mrs. Abbot wished "the Fourth" might remove itself to the end of July, for, "We'll start back right after the Fourth," Mr. Abbot had assured his junior law partner.

They dipped over the backbone of the Rockies with every Abbot holding his breath and secretly wishing the scenery were not so uppish. While they lunched under a pine that popped impudently out of a bare rock, Alan remarked absently: "Won't it seem different to celebrate the Fourth out in California! I do hope they have fireworks in Grandma's town."

April replied, "This is the first time we've ever been away from home on the Fourth in our whole lives!"

And Mr. Abbot twinkled over the thermos bottle, "I should think eleven years of such monotony would have simply stagnated you!"

"Goody!" April ignored him with an ease born of long practice. "We'll be right on the seashore when we shoot our fire-crackers."

"An excellent idea," approved her father soberly. "Then if you get on fire we can

tumble you in and put you out. You won't have to worry over twin conflagrations this year, Mother." Then with a glance of astonishment at his watch: "All aboard, everybody! We're going to coast down into Utah."

No amount of geography lessons or study of road maps had prepared the children for the hours and miles it meant when some grown-up said, carelessly, "Yes, we're driving to the Coast."

The children counted new airplane beacons along the sandy road to the city of the Mormons, and the whole family went swimming in Great Salt Lake. After heading westward, they spun for fifty miles along a straight, flat road that spanned a desert of white salt and ice-blue water. The twins saw mirages—trees and lakes and even buildings that weren't real—and were so thirsty they emptied one thermos bottle.

"My goodness!" sighed April after they crossed another of those queer State lines nobody could see. "That's over! I'm thankful we won't spend the Fourth in that awful place."

"I'd like to know a fellow who could celebrate the Fourth traveling in a car!" scoffed Alan. So his mother tried to explain that a proper patriot could be patriotic anywhere, but it was too deep for the twins. They had always associated their country's birthday with bands and flags and family picnics; so how could they understand anything so revolutionary as a desert Fourth?

They found Nevada and the Carson Sink even more "desert" than Utah—miles and miles of white rutted road winding through a dead land, where even the cactus and greasewood looked sick.

"My goodness!" complained April after hours of slow bumping. "My backbone's all jiggled. Won't we ever get somewhere? Just nothing but sand and sky—"

"Look!" called out Mother. "Such beautiful mountains! And snow on them!"

From then on the travelers were never out of sight of hills, and interest revived. They went through quaint old Carson City, the State capital, and began climbing into the cool, timbered Sierras. When the twins looked out on beautiful blue Lake Tahoe, they wanted to unpack and stay forever. They forgot about Grandma and the great ocean they had dreamed about for months. This cool, peaceful place, with its great evergreens, its creamy beach, and rippling water was a children's paradise.

"Two hours' intermission," announced Mr. Abbot, and out scrambled two excited youngsters. It is astonishing how much can be packed into a short time when you put your heart into it. There were dozens of boys and girls playing along the beach, and the twins were at once in the midst of things. Before their parents had finished a leisurely luncheon, the twins had changed dusty knicker suits for bathing trunks and were paddling and squealing with other joyous young tourists.

"Oh, boy! What a place to celebrate the Fourth!" breathed Alan, craning his neck as they drove over the hill into the timbered canon. By evening they were skimming along a smooth boulevard, feeling as thrilled as four Balboas who had just discovered the Pacific.

For two blissful weeks the children lived outdoors in bathing suits. One wiggle, and they were dressed. Nebraska seemed as far away as the moon, and much flatter and dryer. Grandma declared the twins were in danger of growing fins.

In the pretty beach town, great preparations were under way for celebrating the Fourth. Alan and April were to take part in the children's water sports. Of course, there would be a parade in the morning, a big beach picnic, and at night a display of fireworks from a hill overlooking the sea.

"Sometimes I wish it would hurry and be the Fourth," confided April the morning of the second. "And sometimes," she

### PEN PRICKS

By John Andrew Holmes

The business of life cannot be transacted without occasional heavy losses, against which regular times of worship gradually build up a sinking fund.



sighed, "I just wish it never would come!"

"I know," nodded Mother soberly. "I feel that way, too."

She wouldn't let herself think of that week on the road home—the desert heat—packing, unpacking, repacking—the big brown suitcase, the middle-sized black one, the Gladstone bag—the kodak, the thermos case, the extra wraps—oh, dear! Is this in? Is that in? Have we forgotten anything?

The very next day came the telegram.

Mr. Abbot frowned over it, avoiding his wife's questioning eyes. He consulted the desk calendar, then went out into the garden and stumped up and down, up and down, under the pepper trees. Mother Abbot cornered him at last and asked quietly, "When do we start?"

"Tomorrow morning early." He went off like a giant firecracker. "There's no dodging it. I must be back for a meeting of that Pipe Line Company—our best clients, you know. Of course, the president would have to come from New York a week early!" He kicked viciously at an innocent pebble as he asked, "How shall we tell them?"

"You mean who will tell them." His wife smiled wanly and went slowly indoors.

The news hit the twins like a blow. A stunned silence, then arguments rained on helpless grown-ups. But April and Alan were good little sports and they bowed to the inevitable.

Their perfect Fourth was ruined. They would be traveling, and, of all unpatriotic places, in the desert. It was terrible. They must bear it, but they couldn't muster a grin between them as they waved to a blurry Grandma and rolled away under the magnolias. Back toward the dead lands under a July sun! This time it was the Mojave desert they must dare. Plenty of cool water in the canteen and thermos bottles. A last visit to a garage.

"Cross your fingers and wish hard!" April nudged Alan as they topped the last sandy ridge and gasped at the vista of endless, awesome desert, shimmering under heat waves. Whirling dervishes of dust danced crazily ahead of them. They tried lowering the car windows, but raised them quickly. It was so hot Alan wondered whether it might set off the fire-crackers and precious sky rockets they had tucked away with the baggage.

Everybody was thirsty, but nobody was hungry. They stopped at a high-up mining camp between deserts for air and water. At Kingman the twins drowned their sorrows in a soda, while Mother fanned herself over a sherbert and Daddy consulted the garage man. The twins wandered over to a strip of green where the town children were listlessly firing off crackers and consuming lollypops. Then—back into the sedan with dusty, feverish luggage. What a Fourth! They fared on into another death valley—the Hualpai Desert, but the road was over sand packed as hard and smooth as concrete. The driver cheered up.

All afternoon they drove along "the highway of dead tires," as Mrs. Abbot called it. Old tires to right of them, to left of them. Then, just as the sun dipped and a blessed breeze sprang up, they climbed a slope and saw in the distance an Indian trading post and cars lined up by the wayside. There seemed to be a bonfire.

"Do you suppose it's an accident?" The twins were instantly alert.

They drew up with the half-dozen other cars and got out to investigate. A brisk, spectacled man detached himself from an Iowa car and explained to Mr. Abbot. A car was burning. It had overturned in a ditch. Probably the driver had been going too fast in the deep sand.

"A poor family from a little fruit farm in California." Mrs. Iowa introduced herself to Mrs. Abbot. "They have saved for years. They planned to visit relatives in Wyoming. Yes, they saved most of their things, but there they are—"

The twins, silent and sympathetic, noticed the tall, tired-looking man who stood gravely watching the burning car. His wife, a thin little woman, sat on the ground, dark eyes tear-stained, a baby in her lap. A curly-haired little girl of five clung to her mother and cried. April and Alan forgot their small grievances. Here was real trouble. Mrs. Abbot asked what the poor stranded people would do.

"They haven't much money." Mr. Iowa shook his head. "The best thing they can do probably is to try to catch a ride back home."

"Oh, goodness!" April appealed to her father. "Can't we do something? Can't we, Daddy? Alan's got a quarter and I've got thirty cents—"

A smile rippled around the circle of tourists. There was a big Oklahoma car and a smart sedan from Illinois. A newcomer bearing a Missouri license pulled up and spilled two children and an Airedale dog into the foreground. Plump Mrs. Iowa whispered to her husband, and after a brief consultation they offered to make room for the stranded travelers in their car as far as Denver. The rest dug into their pockets and raised enough money to put smiles of relief on woebegone faces.

"I call this mighty neighborly," stammered the man from the fruit farm, shy with gratitude. "I'll count it as a loan, if you please. We had some bad luck, Ruth"—he turned to his wife—"but you'll get to see your folks, anyhow, thanks to these good friends."

Mr. Abbot made a suggestion, as nobody seemed in a hurry to move on.

"There's a good camp a little further on. Let's all make for it and stop for the night. After all, it is the Fourth, and maybe the youngsters would like a chance to celebrate. Better late than never."

The hooray that greeted his suggestion proved that everybody needed a chance to celebrate. There were eight children in all, and the playful Airedale dog made up for a lot of other things. The twins assembled a goodly array of fireworks when they reached camp. The mothers managed an appetizing picnic supper, as mothers always can, the world over. They sat in cheery comradeship and watched the stars twinkle out over the Arizona desert, with the hills of New Mexico a soft blur on the horizon. Everybody sang "America the Beautiful," and meant it.

Some dusky Indian children appeared from nowhere and hung shyly aloof until sure of their welcome. A Mexican sheepherder and three dark-eyed children joined the group; for fireworks, however humble, were an event to these desert dwellers. Alan led the children in the Flag Salute, and April said the piece she had learned for Flag Day:

"One flag, one land, one heart, one hand,  
One nation evermore."

Mrs. Abbot dabbed at her eyes and said to anyone who might hear her: "After all, I'm not sorry they had this experience. Patriotism isn't confined to any place or people or—plans."

Her husband agreed heartily and added: "Look at that! Alan is letting that Indian boy shoot off his last skyrocket!"  
(All rights reserved.)

#### HIS BIT

Lecturer (in loud voice)—"I venture to assert there isn't a man in this audience who has ever done anything to prevent the destruction of our vast forests."

Man in audience (timidly)—"I've shot woodpeckers."

#### WHAT KISKI MEANS TO A MISSION BAND LEADER

Kiski is located on a beautiful hill, seemingly near to God's great heaven, and it is an ideal place to spend a vacation. The fellowship at the Kiski Conference is most

delightful and helpful. There one can prepare oneself for the year's work under trained and capable leaders. This is indeed true of those who work with children. To teach a child one must be well informed and trained, and for this reason Kiski is an ideal training school for leaders, especially Mission Band leaders. There the year's work is planned in the class, with suggestions from the class members together with the leader, who is one of the finest for this work to be found anywhere.

One qualification that every Mission Band leader should have is that of being a good story-teller, that is, being able to do it so as to hold the interest of the children. This is one phase of the work that is very thoroughly coached during the ten days spent at the conference. Helps for the devotional period are given, which I am sure will prove valuable to a Mission Band leader. I am speaking from experience, and I am sure that all one learns at Kiski is valuable and never to be forgotten. It is a pleasure to tell one's problems to one who understands and one who can and will help with suggestions to overcome them. Many are the helps received from the experiences of others.

When Mission Band leaders once attend a Kiski Conference, they are sure to return, for they have then realized the value of the information received there in carrying on the work in the local Church among the children. How are the little ones, whom God loves so dearly and has placed in our care, to learn except as we teach them, and how are we to teach them unless we ourselves are taught?

Evelyn Furry.

Latrobe, Pa.

## Puzzle Box

### ANSWER TO—TWO WORDS UNITED IN ONE, No. 4

- |               |               |
|---------------|---------------|
| 1. Keystone   | 6. Railroad   |
| 2. Broadway   | 7. Suppose    |
| 3. Headache   | 8. Landlord   |
| 4. Mandrake   | 9. Stovepipe  |
| 5. Clothespin | 10. Something |

### HIDDEN WORD PUZZLE IN RHYME, No. 15

My first is in fourth but not in third,  
My second's in think but not in heard.  
My third is in proud but not in meek,  
My fourth is in lose as well as in seek.  
My fifth is in march but not in run,  
My sixth is in cheer but not in fun.  
My seventh's in flag as well as in star,  
My eighth is in cheer as well as in car.  
My ninth is in track but not in road,  
My tenth is in weight but not in load.  
My eleventh's in "Rah" as well as in cheer,  
My twelfth is in sail as well as in steer.

My whole puts in an appearance about the Fourth of July.

A. M. S.

### THE COST OF INFORMALITY

Visitor—"I suppose every one in the hotel dresses for dinner?"

Chambermaid—"Oh, yes, madam: meals in bed are charged extra."

## HOME EDUCATION

"The Child's First School is the Family"—  
—Froebel

### "DO" AND "DON'T"

Ruth L. Frankel

Many mothers are puzzled as to how to



apply the psychologists' rule, to be positive instead of negative in giving orders. "Say 'do' rather than 'don't'" they advise and they explain that an idea presented in this manner will be far more effective than a mere prohibition.

At first thought, the application of this seems more or less impossible. When Johnny insists on banging a drum at the time Daddy wants to sleep, the logical thing to say seems to be: "Johnny, stop that noise! Don't do that!" But, if instead, you say confidentially, "Daddy wants to go to sleep; let's see how quiet we can be," and if you then suggest something interesting that he can do without noise, your effort will be much more effective. Somehow, human nature loves to do the thing that is forbidden, while it as quickly follows sensible suggestions. So "be quiet!" is far better than "don't make such a racket!", but the tone of the former may suggest the latter. Our "do" should be an invitation to co-operate.

Children are not naturally naughty or indifferent. They are full of energy that must be worked off. They are little savages without sensitive nerves that mind noises. And they must be provided with proper outlets in order that they may use up this energy. It is useless as well as cruel, on a rainy day, to insist that small muscels be cramped for hours while the children sit docilely at some peaceful task. It is courting disaster to persist in "don't touch this," "don't do that," "don't squirm," and so on. But, on the other hand, it should not mean that the house is made unbearable by the children's presence. Put them to work. Tell Johnny the old rocking-chair in the nursery needs mending and set him to work in an out-of-the-way corner with screws, gimlet, screw-driver and gluepot. Let Ellen come into the kitchen and help mix a cake, or let her try her hand at remodeling an old dress or hat. Keep the children busy, every one.

Have a rainy day closet, if possible, full of things to do: toys and books to be mended, sewing materials to be made into pretty things, tools and wood, scissors, paste and crepe paper. Whenever

the children get restless and "whiney," put them to work. Let them do whatever interests them most. If the day is fine, send them out on an errand, if it is only to the corner to mail a letter or buy a postage stamp. Give them spades and rakes to dig in the garden.

Another positive attitude lies in encouragement. It is far better to praise a child for a good action than to scold for a wrong one. If Betty, aged five, has successfully managed to go to the store and buy a loaf of bread, praise her and let her think that such a grown up achievement is worth all sorts of effort. Pay less attention to the spilled cereal when Tommy attempts to feed himself than to the few successfully managed spoonfuls he does get into his small mouth. Whatever the children do that is good, or that is a sign of progress in the right direction, should be noticed and commented on. Daddy should hear at supper time not how Mary broke the vase and Billy disobeyed, but how Mary, having accidentally broken the vase, ran for a dustpan and cleaned it all up and then wanted to save her pennies to buy Mother another, and how Billy managed, all unaided, to dress himself completely, when he awoke from his nap. Encouragement goes a long way; little people try harder to get on tiptoe to reach the jam shelf than the vinegar bottle. And when parents realize the immense improvement in the response that comes from the use of the positive instead of the negative attitude on their part, this better way easily becomes their habit.

"I think the kindergarten is a valuable training ground for little children; gathering them from home and preparing them for public school which molds and fashions them for citizenship. It is a privilege that should be open to every normal American boy and girl."—Gilbert H. Jones, President, Wilberforce University, Ohio.

Is there a kindergarten in your community? If not, write to the National Kindergarten Association, 8 West Fortieth Street, New York. They will gladly send you information and advice regarding the establishment of one.

### WORSE THAN CHILE

Husband (feeling a twinge in the back while he is tuning in the wireless receiver) —"I believe I'm getting lumbago."

Wife — "What's the use, dear? You won't be able to understand a word they say."—*Epworth Herald*.

## Birthday Greetings

By Alliene S. De Chant

While your Birthday Lady's not quite well enough to go on missionary journeys, the doctor says I may write a little now and then—not too much. And so my very first writing is for you—for you. And guess where I'm writing! (Sh! But my typewriter was dusty!) On an old, round, marble slab, on the big, wide porch of our Log House in the Pigeon Hills. There's a woods and a spring across the road; an apple orchard "out front"; and almost at my feet, on either side of the steps, are two rose bushes—one a dwarf rambler, the other, a deep pink. Out across the tops of the apple trees I see woods and fields all fresh and green, and out beyond them, Hanover. It's cool too, since the rain. I almost need my gray wooly sweater. Birds are all about—Mother Wren especially, building her new nest in a corner of the porch, beneath the trumpet vine. Pete's here too—that is, now and then, for so soon as he hears a strange noise in the woods, off he dashes, his stubby tail as high as he can get it, and his nose, as low. The hospital stands out plainly and I wonder how the sick folks are faring; the doctors and the nurses too, and their helpers; for it was a hospital, doctors and nurses that helped your Birthday Lady get well, and it was two strong Negro stretcher-bearers who carried me back to my room.

"Oh! so thankful and happy to be back again!" greetings to all my Birthday Club boys and girls, who in your prayers ask God to bring healing to sick folks through His doctors and nurses and His many other helpers.

## NEWS OF THE WEEK

Mrs. Henry W. Elson

The Belgian Government, through Prince de Ligne, its Ambassador at Washington, has sent the United States Government a note protesting against the new tariff. The note points out that the trade balance between the two countries is already unfavorable to Belgium and cannot fail to become more so when the new duties are enforced.

Dr. Frank Boynton, of Ithaca, N. Y., nationally known educator and writer, was fatally injured at Bay Shore, L. I., in an automobile accident June 17.

Dwight W. Morrow, Ambassador to Mexico, won the Republican nomination for United States Senator at the primary election in New Jersey June 17. He ran as an advocate of repeal of the 18th Amendment and return of liquor control to the individual States. His plurality exceeded 300,000.

Dr. Henry Pritchett, president of the Carnegie Foundation for the Advancement of Teaching during the entire 25 years of its existence, has resigned. He is 73 years old. Dr. Henry Suzzallo, formerly president of the University of Washington, will succeed Dr. Pritchett.

Rev. Edward S. Crosland, pastor of the First Moravian Church at Lititz, Pa., has been elected a bishop by the Moravian Synod of America at its recent sessions at Bethlehem, Pa.

The Senate June 18 directed the Tariff Commission to investigate, in effect, the rates of the new Hawley-Smoot tariff law on shoes, furniture, cement and farm utensils. The Borah resolution calling for such inquiry was suddenly adopted unanimously when Republicans withdrew their objections.

The June income tax collections are more than \$66,000,000 above 1929 mark. For the year the increase was \$175,000,000 over last year.

Dionisio Anzilotti, president, opened the 18th session of the World Court June 19 at The Hague in the presence of the diplomatic corps. The first word was devoted to Chief Justice Charles Evans Hughes of the United States Supreme Court, who resigned in February from the World Court.

An unemployment plan for General Electric workers, designed to make funds available for employees during times of need or unemployment, has been announced by President Gerard Swope.

Six mountaineers have climbed the highest summit ever reached by man—the Jongsong Peak of the Himalayas, 24,340 feet high. The expedition which conquered the peak is the strongest mountaineering party that has ever gone into the Himalayas and is made up of famous

climbers of five nations—Germany, Switzerland, Austria, Great Britain and Italy.

A complete hartal, or religious strike, was ordered in Bombay June 21 by the local war council of the National Congress following the injuring of 500 volunteers as police dispersed a mass demonstration in the Esplanade Maidan.

Provisioned and manned by a veteran crew and carrying a 10-year-old cabin boy, the schooner Bowdoin left Wiscasset, Me., June 21, on Commander Donald B. Mac-Millan's eighth trip to the northland.

A second medal was presented to Rear Admiral Richard E. Byrd by the President of the United States in honor of his achievements in exploring the polar regions by airplane. The decoration, a special medal of the National Geographic Society, was conferred upon him June 20 in commemoration of his South Pole flight. The presentation took place on the same stage upon which he received from President Coolidge a medal in honor of his flight over the North Pole.

Acclaimed by crowds that rivaled those of New York and Washington, Admiral Byrd was presented with the first sword awarded by Virginia since General Robert E. Lee was accoutered for his Confederate command. Richmond was flag-bedecked and crowded with visitors in honoring the Admiral, her native son.

At Chantilly, where he had his headquarters during the Battle of the Marne, Marshal Joffre June 21 witnessed the dedication of a statue of himself, which is the first to be unveiled in France to the hero who checked the German advance.

The census of New York city reveals an unemployed population of 400,000.



Reykjavik, Iceland, celebrated the last week of June, the 1000th anniversary of the Althing, the oldest Parliament in the world. The American official delegation to the celebration was led by Senator Norbeck and Representative O. B. Burtness, of South and North Dakota.

A son was born June 22 to Colonel and Mrs. Charles A. Lindbergh at the home of Mrs. Lindbergh's father, Ambassador Dwight W. Morrow, in Englewood, N. J., the event occurring on the mother's 24th birthday.

President Hoover has warned Congress that the enactment of the World War veterans relief bill not only would compel repeal of this year's 1% reduction in income and corporation taxes but force a levy of additional taxation next year. The warning was accompanied by a prediction of a deficit and higher taxes by Secretary Mellon and a condemnation of the legislation as unsound by General Frank T. Hines, Director of the Veterans' Bureau.

By the decisive vote of 66 to 6, the Senate passed June 23 the Veterans bill carrying an appropriation of \$102,000,000 for relief of veterans of the World War.

Five Boy Scouts, representing the five boroughs of New York City, were started on their trip to Independence Rock, Wyo., by Governor Roosevelt June 22. The trip was being made in connection with the Covered Wagon Centennial. They traveled in the covered wagon in which Ezra Meeker made the same trip two years before his death. It was loaned to the New York Scouts by Henry Ford.

Allan Hoover, second son of the President, has started work in the Bayonne, N. J., plant of the American Radiator Company. In his second year at the Harvard School of Business, like most of his classmates, he is spending the summer in practical education.

Miss Mary Todhunter Clark, daughter of Mr. and Mrs. Percy Hamilton Clark, of Philadelphia, was married to Nelson Aldrich Rockefeller, second son of Mr. and Mrs. John D. Rockefeller, Jr., of New York.

Twenty thousand delegates attended the silver anniversary convention of the Rotary International at Chicago the latter part of June. Sixty nations were represented.

Colonel A. W. W. Woodcock, Federal Attorney at Baltimore, has been selected by Attorney General Mitchell to become director of the Bureau of Prohibition July 1, when the responsibility for enforcement is transferred from the treasury to the Justice Department.

By a vote of 16 to 4 the Senate Committee on Foreign Relations sent the London naval treaty to the floor of the Senate June 23. There it will stay until called up in the extra session of Congress.

A fund of \$10,000,000 has been set aside by the will of the late H. C. Folger, former chairman of the board of the Standard Oil Company of New York, to aid the study of Shakespeare. The gift consists of a building now being erected in Washington, his world famous collection of folios, rare editions and autographs in addition to the above fund.

Mayor Anthony M. Ruffu, Jr., of Atlantic City, and three relatives were killed in an automobile accident near Absecon, N. J., June 23.

According to the verdict of the Simon Commission, India shall advance toward self-government as a federation of autonomous provinces, but only under strong British safeguards. Britain does not intend to relax her control, although she invites India to embark on one of the safest constitutional experiments of modern times.

Major Charles Kingsford-Smith and his three companions took off from Port Marnock, Ireland, June 23 for a non-stop flight to New York in their plane Southern Cross and landed at 6 A. M. June 25 at New-

foundland. Later it continued to New York, where a great welcome awaited the crew.

#### MINISTERIAL SUSTENTATION

A minister tells us that he has distributed the literature sent out by the Board of Ministerial Relief and told his people that if any wished to contribute to the quota of \$5 per member for the Pension Fund they could do so. But no one has made a contribution.

No, of course not. The contact must be closer and a more definite plan must be adopted. This pastor's salary is \$1,600. The Apportionment and other expenses are perhaps that much more. If he should tell his people at the beginning of the year that if they wish to contribute anything toward his salary and the other expenses of the Church they can do so, he would never get his salary.

An every member canvass is made. The members are seen as individuals. The needs of the Church are explained to them and their contributions are secured.

Some similar plan must be adopted to secure this quota. A part of it may be put into the budget each year. Individual contributions may be secured by the pastor or a committee appointed by the Consistory. Persons may take annuity bonds on which interest will be paid. Harvest Home, Communion, or Lenten offerings may be taken for the Pension Fund. But some definite plan or some particular day must be selected on which these contributions may be made.

Perhaps the pastor says, "I am a member of the Fund. My dues are paid. I will receive the pension of \$500 per year." Hold on, dear brother. The dues pay for 20 per cent of the \$500. That will entitle you to \$100 per year. If you refuse to do anything to raise the quota of \$5 per member in your charge, which is 80 per cent to be raised by the Church, you are certainly not entitled to the full pension.

If none of our ministers raised the 80 per cent there would be no pension for anybody beyond the \$100 provided by the dues.

Think this over. If you refuse to help raise your part of the quota, you are trying to get your pension by taking it away from some other minister who raised his quota.

You are an honest man and you want to be fair to other men in the ministry. You can only be fair by rising your quota. Think it over and go to work. The Board will be glad to help you. If you flatly refuse to do anything you may wake up when it is too late to find that you left this opportunity go by.

J. W. Meminger, Secretary.



Mrs. Edwin W. Lentz, Editor  
311 Market Street, Bangor, Pa.

The Reading Course list for this year is ready. Local Literature Secretaries and others interested in the Reading Course are requested to send for lists to the Philadelphia or the Cleveland depositories.

#### "With One Accord"

We are indebted to Mrs. J. G. Rupp for the account of two outstanding missionary events. Thursday evening, June 5, the Woman's Church and Missionary Federation of Allentown held its last monthly meeting before vacation. The meeting was held in St. Paul's Lutheran Church and Mrs. Jeanette Emerich was the speaker. Mrs. Emerich, associate secretary on the

#### "THE STORY THAT HAS TRANSFORMED THE WORLD"

#### THE PASSION PLAY OF OBERAMMERGAU

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Multitudes continue to witness the celebration of the world-renowned Passion Play; and here is a bright, informative book which tells all one need to know concerning the little Bavarian hill-town in which the play is presented, about the historic spectacle itself, and the remarkable villagers who take part in its presentation.

Mrs. Swift knows Oberammergau, has given long and diligent study to the history and traditions of the Passion Play, and having witnessed its enactment, has lectured extensively on the subject throughout the country.

This book combines knowledge, research experience and wisdom, and whether the reader purpose to visit Bavaria or not, he will discover it to be an eminently readable and valuable source of reference, concerning all that pertains to the world's most colorful and historic pageant.

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Board of Christian Education of  
the Reformed Church in  
the United States

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Commission of International Justice and Goodwill of the Federal Council of Churches, spoke on the theme "Church Women and the Peace Program." Several musical selections were well rendered by the Evangelical Ladies' Octet.

On Friday evening, June 6, a Farewell service for the Friendship Treasure Chests was held in Asbury Methodist Church. The Children's Divisions of the Sunday Schools of Allentown, the County Junior and Intermediate C. E. Societies, and the local Y. W. C. A. united in this service. The assembling of the children from 7 to 8 o'clock formed an interesting part of the service. While the delegates were arriving and the audience being seated, the children, under the direction of Miss Roberta Raker, sang songs, gave cheers, waved flags and had a happy time. Each delegation formed into a procession in the Sunday School chapel and marched to the chancel of the Church auditorium, the leader carrying a Treasure Chest and a Christian flag, the other children carrying United States flags. Mrs. Willis Mathias, with her aides, received the Treasure Chests. Boy Scouts built a cross with as many of the 97 chests as were needed to complete it and placed the remaining ones at its base. The Boys' Choir of Grace Episcopal Church sang two anthems: "How Beautiful Upon the Mountains" and "Send Out Thy Light" (Gounod). Mrs. Emerich gave an address on World Friendship; Mrs. Mathias, in behalf of the represented organizations, presented the Friendship Chests to Mrs. Emerich, who accepted them in the name of the children of the Philippines. At this moment the cross was illuminated and the children sang "Goodbye Treasure Chests." An audience of 300 adults and 500 children participated in the service. A recessional hymn by the choir and benediction by the Rev. J. G. Rupp concluded this memorable evening.

For the Reformed Church of Stroudsburg, Pa., the departure for Japan of the Rev. George Sherer Noss family meant far



more than the usual farewell to a missionary. A rich background of memories gave mainspring to the various services which marked the Godspeed to the missionary family. The first note in this background was when Marie Geissinger, of Stroudsburg, became the bride of George Noss and accompanied him to Japan—that was nine years ago. Immediately her Sunday School class became the "Marie Noss Class." Very appropriately the class developed into the Marie Noss Missionary Circle. During the six years residence in Japan, Mr. and Mrs. Noss with their experiences on the mission field gave inspiration to the Marie Noss Circle. During the extended furlough while Rev. Mr. Noss was at the theological seminary, Mrs. Noss was much at her home in Stroudsburg . . . strengthening the already strong ties of love. Among the many functions which evidenced the affection for this family, the last, and one of the most enjoyable, was the farewell supper party Monday night, June 5, given by the Marie Noss Circle. Tables for 44 guests were attractively arranged on the lawn of the Fred Quig home. Following the supper, Mrs. Noss illustrated the art of the Japanese costume by dressing her sister in Japanese garments. Husbands and sweethearts were in the party and every effort to keep from the pain of separation succeeded. The Noss family left Stroudsburg on the 17th.

#### A LETTER FROM BOWLING GREEN ACADEMY

(See the interesting picture of this year's graduating class on cover page.)

My dear Dr. Leinbach:

Our school has closed one of the most successful year's work. God has blessed us with reasonable health, and has sent friends to help us carry on His work in this part of His vineyard. As you know, we won two first prizes in the State Bible Contest. I believe I sent you a clipping from our local paper. We also won the championship of Western Kentucky Basketball tournament. You will find enclosed a program and picture of our graduating class. Some of the girls are from Alabama, Tennessee and our own state. Every one of them supported themselves in or through school by working in white families of our city; some have done this five, six and seven years. One girl will take up nursing. The others will all enter Summer School preparatory to teaching. Just filled out applications for them. The young man will enter college in September. These girls will all enter State College of Tennessee, when they have taught their rural schools.

The State has requested that we become accredited by September. This means better equipment, a larger capacity, an additional degree teacher, etc. This is, indeed, a step in the dark, a thing impossible. I know we will not reach it. If you and other friends had not furnished the salary for Miss Wolfe we would have been sadly short this year, so to talk about still another teacher is folly. We need all they have requested and even more, but the need cannot be backed up by finance.

I take this opportunity to thank you, Dr. Stein, and other friends for your great interest in the work in the support of a teacher—knowing you as I do, I am sure it has not been a burden, but a great pleasure in helping this needy race of mine. Your hearts are big and generous, and our hearts are full of gratitude for all you have done. I wish that your denomination might feel inclined to furnish a teacher or any substantial support. They have no colored work on their list, and surely they feel that we need as much consideration as the Indians, Japs, or Chinese. We were brought here, and our labor for 250 years, as well as the sale of our bodies, helped to create wealth for this country. We became at once "the white man's burden." We are neighbors in this

great Commonwealth. We accepted the white man's civilization and his religion—we are struggling each day to reach the ideals established by our white brother, but we have an uphill struggle. Opportunities to earn an honest living are few and to many places, the door is closed. We must be educated and taught the right way, so that we may be worthy citizens, but "how can we hear without a preacher?" We must have financial assistance, as a race.

May I hold out any hope for the renewal of your interest or that of your denomination? Do not leave us out of your consideration. We couldn't have had the needed teacher had it not been for you—hence the work would have suffered. May God bless you all, and may the "Macedonian Call" still echo in your ears and may God provide the way.

With our hearts' fullest gratitude for past kindnesses, and a prayer that God will continue to bless your Church, I am,

Yours in His Service,

Hattie M. Wolfe.

Bowling Green, Ky.

#### CEDAR CREST COLLEGE

Many of the 38 girls who were graduated from Cedar Crest College, Allentown, Pa., last week, have secured positions for next year's work. The valedictorian, Mary Frances Haysman, will teach English and History in the Northampton High School; Elizabeth Kennedy, of 634 N. 7th St., will teach commercial subjects in the Whitehall Townships schools; Louise Harrison, president of the student government association last year, will teach in the Endicott, N. Y., Junior High School, one of the most up-to-date small high schools of New York. All the 9 girls in social science have secured positions. Kathryn Sweeney, class president, began work last Monday for the Family Society of Orange. In the same town is Dorothy Dillenbeck of Gloversville, employed by the Children's Aid Society. Margaret Wunder has been awarded one of the most responsible positions in social work in connection with the Children's Guardian Society of New Jersey. She will travel in the five upper counties of northern New Jersey, keeping her headquarters in the state capital. Miss Katherine Kroeger, of Norwich, N. Y., will be employed at the Sleighton Farms School

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for problem girls, Darlington, Pa. Mary Merchant, of Philadelphia, is working with the Mothers' Assistant Fund in the Philadelphia Branch of the State Department. Julia Fister, of Fleetwood, who deserves distinction for having commuted to college from a distance of 30 miles every day, and who is a Berks County scholarship girl, is working for the Family Society of Baltimore, Md. Marjorie Ritter, of Allentown, has been offered a position with the State Hospital of Allentown. Anne Katherine Roeder, of Allentown, will work in the personnel training department of the Bell Laboratories in New York City. Mary Baker Thompson, of New York City, will probably be employed by the Girl Reserves of the Y. W. C. A., near that city.

## THE CHURCH SERVICES

#### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday after Trinity

July 13, 1930

Jacob

Genesis 25:29-34; 28:18-22; 29:18-20;  
33:1-4, 18

**Golden Text:** For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? Matt. 16:26.

**Lesson Outline:** 1. The Trickster. 2. The Fugitive. 3. The Wrestler.

Our lesson deals with Jacob, the third member of the patriarchal family of the Hebrews. The record of his prehistoric career, as reported in Genesis, is a magnificent piece of literature, throbbing with life. It is a story of folly and of faith, of trickery and tragedy, a tangle and twist of good and evil.

The sympathies of the chronicler are clearly on the side of Jacob, as over against his brother Esau, whom he tricked out of his birthright. His purpose is to

prove that Esau was unworthy to continue the line of descent from Abraham. Though he was the first-born, his brother supplanted him as the heir of God's promises. Somehow, our own sympathies are apt to go out to Esau. We like him in spite of his faults. And we scorn the petty meanness of his crafty brother.

But while our love and pity go to Esau, we must also recognize the essential weakness of the man. After all, the historian is right. His disapproval of Esau rests on a just and true appraisal of his character. With all his engaging traits, Esau is not the kind of a man to become the father of a great nation. He is not the man through whom God can fulfill His promises and realize His purposes. In the last analysis no man who sells his birthright for a mess of pottage can accomplish anything that is really great, whether for God or man. Some Jacob will and must supplant him.

Jacob, on the other hand, has much to learn before he can become the heir of God's promise. As we scan the blotted pages of his early days we anticipate the painful discipline he must undergo before his calculating piety, his mercenary devo-



tion to higher things becomes genuine and sincere. The ancient chronicler pictures the transformation of his character under the guidance and discipline of God. He tells us, in graphic scenes, how the trickster became a prince of God.

Our lesson consists of four selected scenes from the stirring drama of Jacob's life.

I. **The Trickster, 25:29-34.** The first scene is laid in the home. Four characters are portrayed in action, and we know them all. We recognize them as persistent types of human character. There is Esau, the dashing hunter, fond of nature and devoted to all its pleasures, but careless and indifferent to the higher interests of life. There is Jacob, crafty and greedy, but domestic and home-loving, with a shrewd sense of the value of the higher things represented by the birthright that was Esau's. Twins they were, but only physically. In character they were dissimilar. They are the prototypes of the Prodigal Son and the Elder Brother. And their contrast is emphasized by the weakness of their parents, each of whom had a favorite. Isaac felt himself drawn toward the bold hunter, who supplied his table with game, while the mother's sympathies naturally twined around the home-boy. Thus the stage is set for the domestic drama.

The hunter returns from his chase, faint and famished. And his crafty brother seizes his opportunity to drive an unscrupulous bargain. He bought Esau's birthright for a portion of his pottage of red lentils. This birthright included all the material and spiritual blessings and privileges of an elder son. But to the famished Esau these future possessions and benedictions seemed less desirable than good food. His appetite was no match for his brother's strategy. He made a foolish and fatal choice. He sold his exalted spiritual privilege for a dish of bean-soup. The narrative closes with the pregnant statement, "Thus Esau despised his birthright."

But what shall it profit a man who does that? We may scorn the selfish trickery of Jacob, but we cannot condone the pathetic weakness of Esau. His philosophy of life is altogether false. It exalted the body above the soul. Esau was blind to the supreme significance of his birthright. He was indifferent to spiritual realities. Hunting and feasting, pleasure and pottage meant more to him than the spiritual duties and privileges of an elder son. He was essentially an unspiritual man. In modern speech we should call him a materialist.

Jacob, on the other hand, prized what Esau despised. We do not in the least like the way in which he got what he wanted. But he did want it. It was a selfish ambition, craftily gratified. But it was an ambition to possess the birthright.

Our Christian birthright is not at all like that of an elder son in an ancient Hebrew family. Our birthright is to become the sons and daughters of our Father in heaven. To do His will, as His children. To bear in our lives the fruits of the Spirit. And those who sell this supreme birthright of their soul make a poor bargain. Whatever they get in exchange is a mere mess of pottage, be it wealth, fame, or pleasure. It is not worth the price they paid for it, and they will live to rue the bargain.

Esau was a young man when he sold his birthright. And youth is still peculiarly prone to imitate his folly. Their philosophy of life too often identifies spirituality with effeminacy, and manliness with worldliness. We must show them that Jesus is the manliest of men, and that to follow Him calls for the loftiest courage and for the most heroic character.

II. **The Fugitive, 28:18-22.** Here we find Jacob at Bethel. He is a homeless fugitive, fleeing from the wrath of a brother whom he had wronged. But he

cannot escape from God. They meet at Bethel, in a dream; a man and his God. And their meeting marks an epoch in the man's life, as every such meeting is bound to do. The former scene pictured a domestic tragedy. Here we have a drama of the inner life.

The dreamer, his dream, and his vow belong to a remote age, reflecting primitive beliefs and customs. But they are merely the external setting of a story whose spiritual significance is timeless.

We see evil pursuing the evil doer. His sin is being visited upon him. The pet of the home becomes a fugitive. Exile in a foreign land, with all its dangers and difficulties, was the direct consequence of his sin against Esau. Apparently the historian's purpose is to picture the chastening discipline that Jacob needed to make him a worthy heir of the Abrahamic blessing. And his experience at Bethel was the first step in his religious education and transformation. There the schemer becomes a dreamer. And, if our dreams are woven of the substance of our thoughts and desires, we may infer that now the aspirations of Jacob were no longer wholly selfish. Doubtless he sought his fortune in that distant land toward which he was fleeing, but his mind also dwelt on the blessings of the birthright that he had bought.

For he had a vision of God. He saw a stairway reaching from earth to heaven, with angels ascending and descending. And at the top was God Himself, graciously renewing the ancient promise made to Abraham and Isaac, with the added benediction, "Behold, I am with thee, and will keep thee whithersoever thou goest; and will bring thee again to this land: for I will not leave thee, until I have done that which I have spoken to thee of."

When Jacob awoke from his sleep the vision had vanished. He was alone and afraid. But he made a solemn vow, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, and Jehovah will be my God, then this stone which I have set up for a pillar shall be God's house, and of all that thou shalt give me I will surely give the tenth unto thee."

May we not see in this story of the dreamer a fine type of young manhood leaving home and entering upon their career? Some young men resemble Esau. They are creatures of the moment, without the forward look. They have appetites, but no lofty ambitions. They dream of their fortune, but they do not think of God. They are foolishly selling their birthright to real success and to abiding happiness in life.

Happy the youth who starts life like Jacob with visions of God and with vows of gratitude and noble determination. They will find God near them, and heaven not far away. He will be their great Companion, their consolation and their inspiration. They will make room in their lives for worship and for thank offerings. And they will learn that worship is even more essential to real success in life than work, and that worship without sacrifice is vain.

III. **The Wrestler, 32:1-4, 18.** In the final scene of our lesson we have the story of Jacob's return from exile, and of his reconciliation with Esau. He had spent twenty years with his uncle Laban, and prospered greatly. But here, also, his material success was obtained largely through trickery. No real affection sprang up between Jacob and his kinsman. And when the exile perceived that he had outstayed his welcome (31:1, 2), he resolved to steal away secretly to his home.

In our lesson we find him on his way from Haran to Canaan. Four wives and eleven children accompany him, and he carries with him his large possessions of herds and flocks. Laban had pursued and

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overtaken him at Mount Gilead. There had been a violent altercation, but they had parted in peace. And Jacob continued his homeward journey.

The first scene describes the panic of a sinner. He was about to meet a brother whom he had defrauded, but the years had not materially changed his character. And now, as he approached his home, it was not his sin that troubled him, but fear. Panic, not penitence, dictated his conduct.

His first step in this emergency was the diplomatic move of an adept in strategy. He sent a humble message to his brother. And when he learned that Esau was coming to meet him with many men, "he was greatly afraid," but his cunning did not forsake him. He divided his company into two camps, so that one, at least, might escape capture, and then he sent costly presents to Esau. Then, finally, he resorted to prayer; the abject plea of a troubled man rather than the humble prayer of a penitent.

The next scene is strange and weird, but its meaning seems plain. That weird struggle in the ravine of the Jabbok describes the final crisis in the career of Jacob, and the turning point in his life. Hitherto he had won all his victories by craft and cunning. Now he realized that such victories spell defeat. All his tactics had failed to protect his interests. Despite his diplomacy, his gifts, his abject prayer, he stood alone in the dark ravine, a troubled and anxious man.

And there, at last, the coveted blessing came to him. It came when the Israel in him prevailed over the Jacob. It came when the lonely wrestler conquered his selfishness, aided by the Spirit of God. And the last scene of our lesson describes the meeting of the two brothers. They met with tears and embraces, and they parted in peace and friendship. Both exhibited the nobler sides of their nature. Esau was generous, and Jacob was humble and sincere. The man who had conquered his baser self found no difficulty in winning his brother.

That selfsame Spirit of God wrestles with us. He strives with us in order to bless us. He wounds us in order to help and heal us. And we know his divine name. It is love. God's love wrestles with our human selfishness. When it conquers us we become princes of God.



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### THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 13—Worth While Hobbies  
Psalm 8:3-9

A hobby is a side issue in life. It may be big or little, significant or trivial, but it must have at least two aspects to it. It must be something apart from the regular routine, some diversion in life, and it must be followed spontaneously and cheerfully. The man who has a hobby must be thoroughly in love with it and must find satisfaction and pleasure in pursuing it. It may not bring him in any pay, but it does bring him a reward all its own.

It is a good thing for everyone to have a hobby of some kind or other. The constant stress and strain of modern life demand diversion of some kind. The pressure must at times be released, and we need the relaxation for body and mind which a hobby may furnish. There are few persons who can stand doing nothing. Idleness is a bore to many. Leisure is a bane rather than a blessing. The hardest kind of work is to have nothing to do. Consequently relief is furnished by following some sort of a hobby. It fills up the vacant hours; it occupies the mind and the body and brings refreshment to both. It shields against temptations; it keeps one from morbid introspection and affords recreation of a worth while character. A hobby is something which a person likes to do. It requires little, if any, effort to do it. One simply follows the bent of his own nature and therein finds a world of satisfaction.

Now there are almost as many hobbies as there are people in the world. Seldom do we find two people who have precisely the same hobby. Some folks take to one thing, others to another. Some find it in nature, others in the realm of mechanics, still others in literature or art; some find it in the sphere of amusements, and others in other forms of activity. Usually it is something quite different from what folks do regularly. Thus the person who does brain work all the time finds his hobby in some mechanical thing. Perhaps he has a work bench in his cellar and employs his spare time in making odd pieces of furniture, or in painting or in decorating. The person who works with his hands finds his hobby in reading and writing, in music or art. The person who sits at his desk may find his hobby in hiking, in the study of trees or flowers or birds, or in other things that take him out into nature. Sometimes a person who is deeply engrossed in perplexing problems in his business or profession finds his hobby in the collection of coins or stamps or antiques or books or other articles.

A man may find his hobby in the most trivial things of life; but he may become so obsessed by it that he will devote much time and money to the same. While a hobby is generally a good thing, it has its dangers as well. A man may ride his hobby to death. It may become a major instead of a minor part of his life. He may so lose himself in his hobby that he disqualifies himself for the real things of life. Life itself is not intended to be wholly bestowed upon a hobby. A hobby is a diversion, not a direction of life. It is a byroad, not the main highway. A person must not spend too much time on his hobby. A child can ride his hobby-horse, but for a full grown man to be riding his hobby all the time is childish, to say the least. A hobby does not make for discipline in life and we need to do a lot of things which we do not especially care to do, if for no other reason than to develop our wills and power of self-control.

Persons who are carried away by their hobby are usually not very comfortable people to live with. They see nothing else but their hobby; they constantly talk about it and thrust it upon others whether they are interested or not. Often hobby-

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ites are very selfish and narrow people, although in many instances their hobbies lead them away from themselves and broaden their interests and sympathies.

Plainly, then, some hobbies are not worth while. They merely consume time and energy. But others are truly worth while. They bring forth good results. Let each one look carefully into his or her own life and see whether the hobby you follow is worth while. Does it bring you joy and satisfaction, does it lead you away from yourself and make you better qualified for your real mission in life? Does your hobby interfere with the pleasure and comfort of other people or through it are you helping others to a better and nobler life?



Someone has said that there are three "ations" which should guide us in all these side issues in life. The first is **discrimination**. We must make a choice, for we cannot follow all. We must discriminate between those that are worth while and those that are useless. Sometimes they may not be harmful in themselves but are of no purpose, nor of any benefit.

The second "ation" is **moderation**. No hobby should be carried to extreme. This is too frequently the danger with many people; they go to excess. They ride the hobby to death and then it does them no longer any good. Moderation is a sound basis in most everything in life. The Bible even says: "Be not righteous over much."

The third "ation" is **subordination**. The hobby must be given its place. It should never come first, but always second in life. It is a great mistake to neglect the more serious things in life for the sake of the hobby. Therefore, we may have our hobby if we know where to keep it.

Sometimes, however, one's hobby turns out to be a real horse. A mere side issue may lead into the main current of life. It is interesting to note how many wonderful inventions came out of a toy with which some one played for the time being. Nearly all the great discoveries were made in that way. Men followed a bent of their own and then came across something that remained a hobby no longer. Thus hobbies may be made links in the chain that lift men up and give them power. Is your hobby worth while?

#### URSINUS COMMENCEMENT

(Continued from page 2)

and Service," based upon the text, "We then that are strong ought to bear the infirmities of the weak," and developed it around the theme, "The upward look and the downward reach." After a full and illuminating discussion Dr. MacFarland appealed to the class by saying, "The true fulfillment of culture is humble human service. Of you to whom so much is given, God requires much." The musical service furnished by the College choir was attractive and worshipful. On the evening of Baccalaureate Sunday the Ursinus College Chorus, under the direction of Miss Hartenstine, presented Rossini's "Stabat Mater." This oratorio was well rendered and greatly appreciated by the large audience in attendance.

Commencement day brought an audience that taxed the capacity of Bomberger Hall. The organ recital by Miss Kellar preceded the Commencement exercises. To the strains of the organ the academic procession entered the hall. When all had been seated the invocation was offered by Rev. Edwin J. Heath, president of the Moravian College for Women. The salutatory oration was delivered by Charles D. Mattern, and the valedictory by Dorothy S. Beck. The Commencement address was spoken by Dean Charles Maxwell McConn, of Lehigh University, on the subject, "Liberty and Freedom." The address was full of wholesome thought and philosophy and was well received by the large concourse of hearers. Sixty-four students received the degree of Bachelor of Arts and 43 that of Bachelor of Science. Of these, 7 were graduated Magna Cum Laude and 4 Cum Laude. Honors in special departments were awarded to the following graduates: Chemistry, Evelyn Matthews Cook, Ira Transue Fritz; Greek, Calvin Daniel Yost, Jr., Elam Gerhart Wiest; Latin, Dorothy Sarah Beck; Physics, Robert Luther Boyer. The following honorary degrees were conferred: Doctor of Letters on Charles Maxwell McConn, dean of Lehigh University; Doctor of Divinity on Rev. George W. Welsh, Spring Grove, Pa.; Rev. John Scott Tomlinson, Philadelphia; Rev. John Lentz, Collegeville, Pa., and Rev. Edwin Joseph Heath, Bethlehem, Pa. President Omwake

delivered a brief address to the graduates, after which Dr. I. C. Fisher, of Lebanon, Pa., pronounced the benediction.

In addition to the two prizes awarded in the Junior Oratorical Contest the following prizes were announced on Commencement day: The Philip H. Fogel prize in English Bible to Ruth Constance Carpenter, of Allentown, Pa.; the Robert Truckess prize in Social Science, divided, to Austin Gavin, Schwenksville, Pa.; Philip Willauer, Schwenksville, Pa., and Florence Odell Benjamin, Chester, Pa.; the Paisley prize in Ethics open to men, to Philip Willauer, Schwenksville, Pa.; the Paisley prize in Ethics, open to women, to Katherine Bisbee Tower, Collegeville, Pa.; the Elizabeth Rockefeller McCain prize in English to Jacob Sheetz Foose, of York, Pa.; the Boeshore prize in Greek, open to men, divided between Alfred Charles Als-pach, Lancaster, Pa., and Gilbert Raney Kugler, Philadelphia; the Boeshore prize in Greek, open to women, to Dorothy Walters Kehs, Pennsburg, Pa.; the Lentz prize in German divided between Floyd Erwin Heller, Jr., Bethlehem, Pa., and Margaret Louise Strevig, York, Pa.; the Frederick William Wile prize in American Politics, to Philip Willauer, Schwenksville, Pa.; the Duttera prize in Church History to William Henry Denny, Jr., Glenolden, Pa.; the Ursinus Woman's Club prize for distinc-

tion in athletics, open to women, to Evelyn Viola Lake, Pitman, N. J.; the Ursinus Circle prize in Pageantry, to Florence Emma Black, Meyersdale, Pa.; the President's Award for distinction in athletics, open to men, Robert Russel Strine, Milton, Penna.

## BOOK REVIEWS

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E.

## OBITUARY

### ELDER WILLIAM BROWN

For a third time during this year the Salem Zion congregation of Philadelphia was called upon to mourn the loss of an elder in active service. On June 6 Elder William Brown, a life-long member of the congregation, was suddenly called to his eternal reward. Brother Brown was born in Philadelphia in the Southwark section on Oct. 24, 1853. His parents, Jacob and Elisabeth Brown, were members of the Reformed Salem congregation. Accordingly, he was baptized by the Rev. Mr. Rahn into the membership of Salem Church. His father was president of the Consistory of the Church. He was confirmed by the Rev. Dr. J. G. Wiehle in the year 1867. From this time until the end of his life he remained an active member of the Church.

On Aug. 15, 1875, he was married to Miss Elisabeth Haupt. After a long and happy life, Mrs. Brown was called from his side on Feb. 24, 1928. The union was blessed with 4 children, of whom only one daughter, Mrs. Matilde Diener, survives to mourn the loss of her father.

As a life-long member of the Church he succeeded his father as a member of the Consistory and as president of this body. He remained in this position of honor and

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responsibility until the union of Salem Church with its neighbor, Zion. After the union, however, he remained an esteemed member of the Consistory until his death.

Funeral services were conducted on June 10 by his pastor, Rev. A. W. Klingner. His mortal remains found their last resting place in Mount Peace Cemetery.

A. W. K.

### JOHN M. KRAMER

On Wednesday, May 22, John M. Kramer, the faithful elder of Salem-Zion Church, Philadelphia, entered his eternal rest after a brief illness. His death is the second within the ranks of the Consistory since February. He was born at Tannenkirch, Baden, Germany, on July 13, 1845. He received his education in the schools of Germany. He came to the United States in the year 1867, and made his home in Washington, D. C., for one year. The following year he removed to Philadelphia, Pa., settling in the Kensington section. Here he lived for the many long years of his life, a blessing to the community. Upon his coming to Philadelphia he connected himself with the Salem congregation. He was a faithful attendant upon the services. In October, 1870, he married Miss Rosine R. Spiegel, who preceded him in death 28 years. Dr. J. G. Wiehle performed the ceremony. The union was blessed with four children: Rosine F., Edwin Fred, who died in infancy; Adelaide R., and Edwin Albert.

In 1905 Mr. Kramer retired from the retail carpet business which he had established shortly after his arrival in Philadelphia. He, however, gave his time cheerfully to the service of the community. He became a member of the Kensington Soup Kitchen Society, in which work of charity he was actively engaged until his death.

When in 1924 the union between Salem and Zion Churches was consummated, Mr. Kramer was consecrated to the office of deacon. In December, 1927, he was ordained to the office of elder, in which capacity he served until the end of his life. Funeral services were held on Saturday, May 24, and interment was made at the North Cedar Hills Cemetery. Rev. A. W. Klingner had charge of the service.

A. W. K.